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The |
Flamboyant spruces

the

Indians and Weavers,

through
Compilation of the Manuſic and Mosaſic

Cosmogony discussed

from

Dr. Karl Theodor e Jobannſen, \ .
appointed Professor of Oriental Languages in Copenhagen.

/

u ———— ——

Altona,

Johann Friedrich Hamme rich.
1833.

Printed by Hammerich u. Les ſer in Altona.

7

Foreword.

Cosmogonies are not products of the oldest
Lifespan of peoples. Before the attention of the
existing universe to the reflection and research
ſts after its origin, a people must
ſt for some time in immediate, unawakened contact
have experienced a feeling that such a question
of reflective reason. had not yet emerged.
– If monotheism is
reigns, there is a new and even more important
reason that requires us to have a longer life of the
People before the emergence of the cosmogony
to accept the system. Monotheism is
no people begins; the first religious feelings, which
the contemplation of the universe and the knowledge of
awakens the perfection and beauty in him,
refer to the most splendid and majestic
parts of the universe that are surrounded by water or, if one

*

IV

attention to the forces at work in nature
has become, on these invisible, but recognized,
Natural forces. Thus, the character of the first
Religion of every people polytheism, which
All must have expressed as veneration of the body of light≠
per in nature, because light and shine are
spiritual spirit still continues to be the most natural and
most essential attribute of the deity appears; later
must have been a worship of natural forces, because

they represent progress in knowledge and abstraction
Through the reverent contemplation of

Light bodies and natural forces created a series
of gods who are concerned with the progress of knowledge

lation of nature and its individual parts inhabit≠

increasing forces. At this time

the objects of nature are still uncreated
ſen, the degree of reverence that was felt for them,
forbade even asking about their origin.

Only very long experience, very great prudence

in contemplating the essence of nature – a Be≠
ſunnity and awakening of reflection, which the:
captivating liveliness and dominance of feeling to
large parts must have been defeated – could the holy
held gods of a part of their divine wealth
sense, stripping it of its originality, could
Encourage people to ask whether and how it came into being

–

V

the ſeſe – a question that might arise from the
Strive to find out about one's own origin
The first and most natural answer to this
The question will have been that in nature

visible beings, whose radiance outshines everything, for
the most powerful and sublime, and therefore for the

author of all the others; one arrived
through this answer, the sun as the highest
to recognize the divine being to whom all other
natural parts considered to be divine beings
and forces were subordinated to whom the creation

which was added to the latter. Thus Sonnendienst was born

with the underlying concept of monotheism,

Sun service, which we find in so many peoples in their

primeval times, and above which some have not risen
have. But also the peoples with whom we later

monotheism in a purer, refined form≠

ſhind ſeeve ...
Sun worshipped as the only true God and Creator,

because a significant degree of abstraction and
Careful reflection is required to understand this nuance of

Monotheism in such a way that the
Sun, despite the most sublime splendour, the

most prominent attribute of the deity,

of a God above her, to whom she not only

its splendour, but even its ſurence, to the fact that.

*

vi

fe, only a created representative, among the Be≠
lack of a higher being, before whose splendor
whose own is obscured, and who has to command,
whether it should shine or not.

At this final stage of refinement and

Purification of monotheism we find the Hebrews
in their cosmogony and the Indians in that which
The law book Manus contains, however, the latter in such a way that
even more so the transition to this pure monotheism≠
mus, to this separation between God and the
sun becomes visible, as with the Hebrews. That
but even in these cases monotheism arises from poly:
theism has been developed, can be proven.
The following discussion will show that
the Hebrews thought of God as a being surrounded by light,
but that the sun and moon are still kings, subordinate
gods are depicted who deviate from God's commands:
hanging find, The inclination of the Hebrew, this glam≠
body for God himself not only illuminates
from passages in the OT where it is particularly
Merit is credited, they are not to be worshipped
have (cf. e.g. Job 31:26), but especially
also from the strict prohibitions which Moses
All previously considered divine
and as such revered beings still lived in the spirit

VII

of the Hebrews; but they were—according to the above
marked course of religious views – to God≠
Among gods, messengers, angels, they were given to the one≠

subordinated to the umpteen true gods, were considered to be

considered to have arisen, therefore sons of God, messengers
called; the now only God was thus the epitome
Aller, he was a singular plural – like the
People thought of him that way, they also described him that way in the

language; dy, ie the venerable ones,

the totality of the dle as a unit, m my

Gentlemen, as a greeting to the One Representative of all

existing until then, clearly show

the period of becoming, the epoch when poly

theism gave way to monotheism, since the d in
, , were transformed into ND. Flash,
Wind and other natural phenomena, formerly even
permanent gods, serve henceforth the One who made them
sends and calls back. If the monotheistic
view has completely permeated the people and even the
Remembrance of their origin from the Polytheis≠

mus displaced, another consideration for the

Naming of the One God prevail, as the
previous, the One God in contrast to the
earlier, to be described as a complex of all others.
Because the One God alone is the best through Himself≠
today's being, while all other beings are from him

\

\

'va

derive their origin, the Hebrew calls him henceforth
the being mr, like the Indian svajambhüh
– or, he may now, since no one can think of the
unity of the divine being doubts, dare to
plural d into fine singular; the
The latest name of the Hebrew God is NN.
– These few remarks alone will
serve to explain our view of the emergence of the Mono≠
theism from original polytheism also in
to the Hebrews, although we have no
Hebrew monuments derived from the Indian Vedas
languages, in which complete hymns
to natural bodies and natural forces.

If now, according to the above remarks≠
kions, cosmogonies are not remnants from the very
oldest lifespan of the peoples, so they belong
a very old one, at least the period when the
immediate and unconscious feeling becomes conscious
finely raised, as the people first to think and
funnecessary observation. Cosmogonies are

the result of the first thinking of the people – before the
Question about the origin of the universe, as far as we
know, no object can disturb the awakening mind of
peoples because the universe is the first
and most important object to the eye, thus to the mind

IX

In addition to language and next to the⸗
Therefore, a cosmogony is most effective in
the innate direction of the spirit of a nation
explore.

There is much about the Hebrew 8 and
wrote many things. Herder, the most celebrated among '
those who treated them did not have the right
Viewpoint from which the Hebrew document
must be sought. The cosmogony in Genesis
is not the cosmogony of humanity, but of
Hebrew people. One must not strive
the thoughts expressed in that cosmogony with
European or own feelings in harmony
which happens, for example, when, in order to
Creation of light presented in Genesis
to recognize through feeling, calls before daylight⸗
break into the open to see the emergence of the
Dawn and sun must be observed. Through a
Such an explanation yields infinitely little, because
after that in the Hebrew creation no
peculiarly Hebrew view, but a
belonging to every nation. A cosmogony, if
If it is to be useful to us, it must be brought to the end
be sought to understand the basic views on Nega⸗
tive and positive, about the nature of creation, essence
God, about matter, form and spiritual principle

x

to determine – Herder does not teach us all this
– he only seeks to give the reader guidance,
to feel what is said in the individual verses, although
but in a cosmogony far more than mere
feeling is pronounced. It demands a
scientific treatment, like any other part
the literature of the people, we must the Hebrew
think, see the progress and connection more finely
Eavesdropping on thoughts, and where the narrative itself
is too short to comment on his thoughts from

other writings of the same people.
Harder's hieroglyph shows us why
Water creatures came into being before earth creatures, but
explains how lights, created after the light
could be? She is content to give both of them a
pleasing position in the scheme, without
this annoying contradiction in the presentation
only in the slightest. Herder paints without
speak.

If we consider the Hebrew cosmogony
want to change the innate direction of the people≠
spirit and its education, so have
we thereby simultaneously express a negative judgment≠
spoken about the once dominant addiction in which≠
fame a correspondence of physical, natural≠
historical and other views with the results of a

XI

Thousands of years of advanced science
to find. It is not our intention to explain the reasons
to prove the Hebrew cosmogony
through modern science, but to discover it
know – we do not want to show that the Kos≠
mogony because of inner truth and agreement≠
mung with later investigations a divine revelation:
ation, but we want to know which direction
The Hebrews took part in the first attempts
to solve a difficult problem. |

The peculiarity of every thing arises
most clearly by comparing it with other
– be it similar or dissimilar; the properties≠
thůmlichkeit of the Hebrew conception of
the creation of the world will become clearer,
when we compare them with the idea of another
People stick together. The best way to do this is
the cosmogony of the people in whose
doubtful age we have a reason for the origin≠
ity of his views and for their freedom from
later additions. Less appropriate, however,
would be cosmogonies which are from other people
core preserved basic ideas are broken down in their own way,
dissected, executed and often distorted.
The latter include the Egyptian and Phoenicians
fc cosmogony, which is considered to be especially suitable

XII

net for comparison with the Hebrew has be≠
want to strive for. Even if some views
in both, but neither of them
the type nor the quantity that by the comparison≠
ing both a significant benefit for one
or the other grew. The Egyptian and
Phoenician are probably of later origin
and rationally developed, extensive systems that
with the simplicity of Hebrew in great eon
traſte stand. They have therefore been taken from the Hebrew
want to derive without considering that in
They contain some basic ideas that are found in the
Hebrew is missing. The correct relationship between the two
would reveal itself if a cosmogony
would find, which, simpler than the Egyptian, but richer
in its simplicity, as the Hebrew for the
The source of both could be considered. From it
the simpler one would have flowed at a time when
the people (of that first) only the basic view≠
ten, which only later developed into a system
trained, so that the separating people through
the earlier separation and the longer life than
separated people these basic views without the
later ineremente were peculiarly designed, while
the second people, at the time of further training
that basic system, including those added later≠

—

XIII

took the views that had come with him and continued.
The further development of the system
the derived cosmogonies always had to
more alienate and their comparison less
become fertile. By proving
of such a source would be the Hebrew
and Egyptian cosmogony as older and younger
Sisters stand next to each other. Their union≠

We believe that the decisive point is in the Indian North
Cosmogony, which is more detailed than the Hebrew,
simpler than the Egyptian, both elements in
united. The Hebrew language seems to us from the
Indian views flowed when they had not yet
to a system in which the monotheistic
view prevails, had shaped. The idolization

of nature and its forces, which are created by the
thoughtful observation of the universe was
still common to both peoples, as is the direction
of the national spirit, from which thus emerged
Polytheism to rise to monotheism.
But before reaching this desired goal
the Hebrew people must have separated,
taking those basic ideas and spirit with them, and
through a long life to that cosmogonic
sysſtem, which later in the genesis
laid down - as the Indian of the same

XIV

Points aiming for the same goal to the outcome:
formation and conglomeration of his views,
which is laid down in the Mänavadhamafüntra. From this
explains how, despite the matching
Basic views One people, yet many properties⸗
ly, be it a derived view or image of the representation
position, offer canoeing that the other lacks. So
we find in Manu the image of the world egg, where⸗
through him the nature of the creation of heaven
and earth - an image that is in the style
not yet appearing in the Vedas, and on the
the Hebrews did not decay, while the Egyptian,
Phoenician, Orphic mythology, later from the
Indian derivation, the found image with itself
took over - so can be found in later Indian
ſic mythologies, e.g. in the Puranic
Executions and distortions of original
simple views, the comparison of which may be very
could be fruitful for the later Phoenician
Representation. — The Hebrew Cosmogony
against has the main features in its unity;
simplicity, all writings of the OT are with
through her thoughts, and even if
further reference to the same . so no
Disfigurement.

Since we know the era of their emergence⸗

XV

sweep with the era when the Maui Kos:
mogony of the Indians into a system — the
Time when polytheism was about to
to raise to monotheism — since furthermore be⸗

It should be noted that the latter is more detailed than the former, 5

the comparison of both will be seen as useful and
fertile, especially for the Hebrew fertile

can be considered because the detail of the Manui≠ |

will cause us to think about thoughts that can only be found in:

elusive in the Hebrew representation, her≠

to highlight without tempting us to put something in it≠
and find what is not really in it≠
is based. Our claim of
the relationship or equality of the two
prevailing views, then there lies a new
Pointing from Palestine to the land of the Risen:
gangs, as Buttmann did some time ago
found such in the locality of Paradise,
whose name is still Indian. |

Finally, the remark that the
Treatise on passages from the Vedas

taken from the Bopp processing according to
Colebrooke (in the appendix to Bopp's Conjugations:
foftem), that from the Mänavadharmaſaſtra I only
the one in Paris (by Loiseleur des Longehamps)
reprinted Indian text was available, the

XVI

I myself own, as the local library, in addition to
Bopp's older Sanskrit grammar has no connection to Indian
presents a book belonging to literature.

Kiel in January 1833.

The author.

Before reading this book, the reader kindly asks N
Note errors:

p. 5 3. 9 vu lies por for Pr.

11 7 = = L therefore for nevertheless.

15 36 -ol mpn for mpn.

188 and add after Ge≠trag≠de: wie Mäd≠ chen,
Maid from maid, magaths.

= 25 = 10 and 11 the end of the parentheses is after vis instead
7 to set after Kneph.

340 : 13 vul representing for representing.

3 48 24 ol names for manna.

: 54:20 s = I. rüpagunam for nipagunam.

57 12 == L 09m for 5.

2 61 :9 == I incestuos for investuos.

:69=:2% = l. enliven for occupy.

s 74 = 13 == use the comma after gnäbdigft instead of Ben uns
flown.

75. 22 == l. therefore for Therefore.

823 6 == l. the for the.

83 7 v. U. l. the added iti for: the added x.
84 - 2 vol gives for an gives.

Geneſts C. I, 1. “In the beginning God created the heaven
and the earth.” These are the first well-known words
of the Hebrew cosmogony. If one grasps them in their
actual meaning of the word, and if one considers it as the
real beginning of the narrative of all created things
they are in contradiction with the
follow the story. Heaven and earth will
later listed as created, – such a striking

Repetition can hardly be blamed on the writer of the Er≠
payment; – moreover, they do not find the first
objects of creation, since we see the light as
created; it would therefore be a second in≠
accuracy, if the author fie N “to all erfi”
in this verse. This contradiction to
lift, Ewald has already indicated the right remedy,
which we make unhesitatingly to the unfree; it ent:
The words of the first verse do not contain anything
as a heading that describes the content of the following verses
should indicate, as if we, as a summary,
Chapters: Creation of Heaven and
of the earth. But even then the expression “heaven
and earth does not fit in its true sense,
are too narrow in scope, too sharply defined,
insofar as the story of creation tells much more than
the creation of heaven and earth. It goes here≠

See,

that the words heaven and earth are not to be seen as separate
parts, but as representatives and complex of the
entire created universe, from which
the most important ones, the ones that catch the eye the most≠
the, parts. This is how the two expressions,
as one whole (like two joined into one)
mathematical quantities e.g. (a + b) ꝛc.) very frequently in
OT, because the Hebrews used the too abstract concept
“Weltall” cannot be derived from a corresponding word formation
and could only decompose it into its
tried to describe the main components approximately.

V. 2. With this verse the story begins
the Hebrew creation story: “the earth was a
“Desolation and emptiness and darkness were on the surface≠
“surface of the deep and the spirit (breath) of God hovered
“on the surface of the waters.” – In the Indian
Cosmogony, preserved in the first book of the laws Ma≠
nu's, we find no heading that corresponds to the above Hebrew≠
Instead, a
short news that several Riſchi's, white, to the Mam,
who alone knows the essence of all created objects≠
ne, with the request that he should give them information about
give creation. As a result of this request
Manu begins to tell them, and in the fifth
Slokas begins the story with the following words: “It
“ was this darkness, unrecognized, undifferentiated, un≠
“knowable, indistinguishable, quite as if caught in sleep.
(äsid idan tamöbhülam apradjnätam alakschanam apra–
If

now in the Hebrew story of the earth
it is said that it was a deity and emptiness,
fen, which is already clear from the statement made in verse I.
Note that the word earth is not to be used here
because no one will claim that a Ge

—

—

Something could be said that is
does not yet exist, whose creation will only come about in the wake of
narrative is reported. The narrator of a creation≠
story, which wants to express that before the Schǒp≠
Nothing existed, that a desolation and emptiness had
must rightly be embarrassed as to where to put this
desolation and emptiness, as he presents to the reader≠
should make it possible that where earth and heaven etc. are now.
ſ. w. ſe, nothing existed before. This violation≠
past led the Hebrew to describe the desolation and emptiness as
to describe existing on Earth in order to give the concept≠
ability and the clear vision of the readers through
to help with a more sensual representation – he
chose the earth rather than the sky because the eye of the
People are more focused on the earth than on heaven≠
tet is in life, and the lack of objects on
the Earth a clearer picture of the situation before the Shǒp≠
function than the lack of objects in the sky≠
mel. The Indian narrator had it easier, he told:
hearing students, could therefore be assured of a general
use my more incomprehensible expression and
by other means; he could say:
this was ꝛc., and the commentary on this idam
by a movement of the hand and thereby
indicate that he has the whole environment, the whole universe
understand by it. If the Hebrew in ancient times had already
thought as abstractly as the modern world does, for
he would also use more abstract expressions – designations
– such thoughts or concepts – have had; he looked
but more sensual and therefore made vivid through
more sensual expressions. After what has been said, in the first
Chapter of Genesis because of the expression Yan not
not to search for a geogony, but to find what is contained in it
is, namely a cosmogony. – A determination

—

—

we find neither in the Maun nor in this verse of the
Genesis; not in the last one, because the title already
contains the word “in the beginning”, which here is another
But the expression “in the beginning” is so relative,
that this does not say more than we have in the Manui≠
narrative in the complete absence of such a
Words said. — In the Manušian narrative
the speaker takes it upon himself to state the nature
of the state before creation by several predicates
to determine; he says of the idam that it had
not recognize, not perceive, not separate,
which at first glance is quite clearly expressed
feemed that matter to all subsequently created,
separate objects already existed, and that therefore
the essence of creation in a form and
But this mass must have existed — with ice
In other words, we are apparently being led
to the familiar view of unlimited chaos. Only
a writer must always be explained from himself.
The assumption of chaos is not only not found in any
other Indian writers, but also not in relation
follow our creation story, according to which rather
Everything arose through emanation from the Godhead, this
thus by no means portrayed as a creator and form-giver
We may therefore only interpret the words quoted
explain that God created form at the same time as matter
fen, but not that the informally already existing
Matter only received form through him. Too clearly speaks
The Samaveda, for example, says about this: “Originally,
"All this is truly spirit (soul) alone; nothing else,
“whatever was, effective or ineffective,” and the
Rigveda “then there was neither essential nor inessential≠
“things, not world, not heaven, nor anything above.

“— — There was nothing else but Him; there was darkness,

8 |
"This universe was enveloped in darkness and was indistinguishable≠
“bar.” This expression, which also occurs here: unun≠
distinguishable, explains the words of the Manuian Cosmogo≠
never; all this is called indistinguishable because
Darkness existed, the first condition for distinction,
the light was not even there, and that we
in the manuscript, this also teaches us
added Prådicat prasuptam iva, it was like sleeping
trapped, as no light has yet revealed the time of awakening,
the real existence or creation≠

According to the Vedas, only the God≠ existed
ity, no material to form, she created from herself,
and so we will also do it in the pursuit of the Manuāl
The deity of the Indians is
of Anaximander amwsıpov wepısyov, which contains everything in itself
and is also called ro Jaov by him. –
That the Indian view of the non-existence of a

Matter in the Hebrew cosmogony, may

hardly be noticed; because the
Words: the earth was a Dede and emptiness PN No.
which nouns are not exactly called adjectives:
wůſt and empty. We find the state
of creation is described in more detail: “and darkness was upon
" the surface of the deep and the breath of God hovered
“over the waters,” which is comparable to the expression
Job's "He planted darkness on the Dede" Yu 0

Vn Dy (Job 26, 7.) There are two things that we

learn from these words, namely that darkness is the world≠
surrounded everything, partly that bodies of water existed. Both are
also from the following verses of Genesis, in that
V. 4. the darkness and V. 6. the water as present
is assumed without being listed as created
What darkness, as the state before the
As far as creation is concerned, it is also

–

ſerem feeling completely appropriate, the concept of
To connect the existence of the right with that of darkness and through
to describe him because, although there are still many
Things exist, which appear to us in the dark as non-existent
must be valid, since the senses cannot tell us of their existence
convinced. A creation of darkness in
It was therefore superfluous to mention their totality because
ſit, as something negative, only through its opposite
Creation could be felt and in its total
ity could not be recognized, and therefore could not be created.
things were equal. – Not only in the Hebrew text,
but also in Manuāl we find with clear
words that darkness reigned (from which
we have already explained the other predicates in the manuscript),
by Manu also giving the idam the predicate tamobhütam

attached, that is, darkness. This thought is similar
expressed in a prayer of the Jajurveda, where it
means: “This universe was surrounded by death, eager to destroy;
ſwallow,“ insofar as under the devouring death ſerious≠
Something other than the unlimited, infinite darkness≠
nisse is to be understood, through whose expulsion the existence
became possible. Through this confrontation of the He
Brazilian and Indian view that darkness in their
Infinity is a negative characteristic of the state
of creation, it becomes clear how inappropriate it is
be to compare the Hebrew representation with the ancient Egyptian
compare and identify. The Egyptian Athor was
celebrated as a goddess who contains the seed of all life
contained, which gave birth - the Hebrew Jan had to first
expelled before creation was possible — the
The beginning of creation is the dispelling of darkness. —
In addition to the prevailing darkness, Genesis also
the breath of God, as if hovering over the waters
called; it is difficult to understand anything else:

stand, as the floating of a dense, . fine
Rebels, as one often sees him before the break of day
noticed and only the emerging light disperses
can; the Hebrew thought and painted the situation in
the unlimited darkness, which he did not know, as
he had come to know him in the limited darkness,
the night — but at the time when the night was already in
The idea was to be chased away from the day, and therefore
May this ruach elohim indicate to us that the state
immediately before creation. The
The expression elohim is not to be urgōn, it fits here quite
for the unthinkable, dark state in which nothing
as elohim was present, which is why the negative character
teristic of the condition also only related to him and from
could be derived from him. In the recapitulation of the
Creation story in the second chapter of Genesis
we describe this ruach elohim with much clearer words
designated (verse 6) by X Wi. 1 D e (because
these words really refer to the original state) “and
Mist fly up from the earth,” where the expression vanıt
just as little to urge as in the second verse of the
first chapter. Almost entirely with the same words
we describe the state before creation in a
Place in the Vedas where it says: “Originally there was no
“Being and non-being (sat or asat), but the
“great It (tad, to designate the deity, as in
“Hebrew dyn e.g. dern N or dun N Jeſ.
"43, 10. Pf. 102, 28.) has first come into being
“manifested, while the Maya or illusion around
“hanging him in a formless fog.” — The
Genesis does not allow this dark fog to surround the deity

hang, which it does not explicitly mention as existing,
whose existence is already expressed here by
the ruach elohim - but let him in the first chapter

8

nor hover above the earth, but “above the
depth or the waters," as clear proof that

Now not in the true sense of the word, but only
to indicate the unmarkable something. - After
In both cosmogonies, the state was imagined
of creation as a dense, fog-wrapped, all-encompassing
veiling darkness, which resembled non-existence. - About
the second point in this verse of Genesis,
that unlimited water existed before creation,
continue to be traded.

Genesis V. 3. “And God said, Let there be light;
and there was light.” God is already beginning to fchafı
fen; not in such direct words according to Manu's narrative,
Slokas 6: “Then God, the worshipful, appeared
"He uncreated this creating, he the great beginning
"of the beings, with great power - he appeared the darkness=
"dispersive." So the appearance of the light rays=
The deity itself was sufficient to make it light,
to dispel the darkness, and so emphatically the
divine power through the Hebrew phrase jehi - va-
jehi, (and the imitated Arabic kun - fajakun)
it will be - and it was, is designated, so it will be
surpassed by this Indian representation, according to which
the light-filled being of the deity itself in
Words clothed will to make it clear, superfluous
But if it can be proven that the Hebrew
the deity also sees itself as a being surrounded by light
thought, only the representation of the origin
of light in Genesis prove to be more sensual, while
it would be based on the same main idea that
God himself, whose appearance brings light with it
This last thought is brought to us by expressions of
OT such as the one found in Hoſea 6, 3: how
the dawn is fine coming forth (ij). God

See

The sun itself is called, Psalm 84:12, and is simply
according to the prophecy in Isaiah 60:19, 20, at the place
from the sun and moon spread light. Darkness
vanishes before God. Pastor 139:12. The previous state
the darkness made the presence of a God impossible=

whose splendor and robe of light shine over the darkness
would have to win, the appearance of the deity to create
would be identical with the creation of light, the first
Object of Hebrew creation. But that the
Hebrew God like the Indian God as a being of light
was thought, hardly needs proof, since innumerable
passages in the OT where it says: Light
is his garment, he puts on his garment of light; since from
light and radiance of his countenance is spoken and he
himself is called a light, bright lightnings are called his servants
become ꝛc. So also in the Vedas the deity is described as
a being completely surrounded by light is depicted, for example in
Jajurveda: “Moments have emerged from the
“brilliant person whom no one can understand; – of
“For him, whose glory is so great, there is no image,” and
In the Rigveda we read: “The bright ray of
“this (Bopp adds after the English translation:
“Acts of creation” are in the middle? or at the top?
"or below? – BE

The creative being in man is not associated with the
Name which the deity later usually
God is not yet named here according to his own words≠
tion that he had not yet created, he is still called
not “the heavenly one, devas (divus, deus), but
Under this name, lower divine beings appear,
which were created by the Most High only after the
Heaven, their dwelling place and reason for their naming
(div) had already arisen. (Slokas 22.) The sheep
The deity here leads a more meaningful, higher

10

Names; in contrast to all created by God;
ſtaking place and things existing through him he is called himself
svajambbù, the being through itself, and this
wanted to designate the Vedas when they called him the great It
(iad), the I, He – and the Hebrew, when he
MN. This designation also corresponds to the
Zendic words khad&, the New Persian choda and
the German God, which we prefer to associate with the Indian
svadh& (which in the Chandika is the name of the god
ity and actually means: the one who
is based) than, according to Bůrnouf, with svajamdatta:
– No name was more fitting for the Ber
drawing of the deity in an instant, when
Nothing existed, since through the name itself every pre≠
loud question about the origin of the deity answered
was. Nevertheless, Manu felt the need to
in contrast to the counter-representations that are now to be created;

should be emphasized precisely, as if to explain the
Meaning of that name, which in the future will always be
the same presently fine and fine relationship to the created
should constantly remind the world of this.
He meets this need in the added precepts≠
caten in a satisfactory way by mentioning≠
emphasizes what is already inclusive in svajambhu,
that he is uncreated (avjaktas), and this is precisely what the
Jajurveda when he uses the expression
serves, the deity is “the mysterious being before
which nothing was born.” But in order to give us the full
earliest concept of this original source of all created
and to give things to be performed afterwards, adds Manu
another sloka that describes God’s nature even more precisely
describes: “He who is not recognizable by the senses, body≠
"los (sükschmas actually tenuis, a delicate, fine Ge≠
“form, to be understood from the spiritual existence, which

| 1 |
“which man does not perceive with his senses), uncreated,
“is eternal, encompasses the substance of all beings (sarvab-
“hütamajas , insofar as all beings are created by emanation from
“emerged from him, or he took the form of all the different
“Assumes being; in the Jajurveda it says: he was
“all beings; – in creatures he is interwoven and one:
“woven with various forms of being” (c.), and
"is conceivable, - "he himself shone forth as such
“(in the darkness).” – Herewith is the first
and designated by a name that was less common in later times≠
deity sufficiently known to the listeners and man
can now, without fear of being misunderstood, to the
proceed with the actual act of creation, and ahead:
replace that all created objects are compared with those
afflicted with the above opposite predicates. – An
Meaning corresponds to the Indian name svajambhü fo
quite the Hebrew Tetragrammaton , which is also a
Philosophers unbiased by Hebrew religious views
loge will be declared a derivative of the root M, without
However, with the etymologist in Exodus 3, 14, the
Aorist futurist meaning as necessary, and
to explain rd NEN t I will be fine who I am.
Ar means the being as well as un the He; – the Be:
grasp: By oneself, is not so in Hebrew.
added, as in Indian (svajam), but also
quite by itself, when being in contrast to all≠
that which is not yet existing, that which is yet to be created, expressed
is. Nevertheless, we find in exactly the same sense
gend, as in svajambhü, the concept of existence without
another's assistance, without creating anything, from the beginning;
beginning. The name r was among the Hebrews
a designation of the national god so sacred that it

him, as is well known, in the pronunciation constantly by a
replace others. In our creation story, which is all≈

1+

12_

precedes and precedes Mosaism, could
this special sanctification of the name, which the later
Time created, not yet take place, and the second Ber
drawing of the deity, which later became a more gen:
was considered real, was still completely
same, which is why we have them in the second chapter of the Genesis
connected with each other. In this way I would like
the connection of OWN No. in the second chapter read
explain better than Ewald's otherwise astute interpretation
agree by looking at the legends about creation
I think it was created at a time when both terms
tions of the deity were still nomina appellativa, of
which later became nomen proprium, as
in Arabic the other name in connection with the
Article nomen proprium has become. At the time when
these documents were formed in the mouths of the people,
therefore y in the second chapter not yet with the Vocal≈
signs of the later age, which
first fixed the punctuation of the text. The word
Omen, a plural that completely replaces the singular a:
dråugte, comes from a radix, which has the meaning
of the Venerable, and this meaning has been
Arabic verbal derivative. So it is true that
Hedråische Ou in its meaning completely over:
a word related to the Indian bhagavän, a derivative of
Noun bhaga, from whose root bhadj the verbal deri≈
vat is derived from the meaning of worship, so
that the basic meaning of bhaga is: marriage
tion, and of bhagavän: the one to whom veneration is due,
of veneration. The second chapter of Genesis
occurring connection of OWN Ar is therefore completely
and even identical with that in the sixth sloka of Manu
read svajambhür bhagavän, by himself the position
the name is appropriate. Because of the more general

13

Meaning of Y, which is only common, only in the
Rule was related to the divine being (as the most
most venerable) the Hebrew could also

used by other exalted beings, such as Kǒni⸗
gen; as venerable persons; also in this regard
fight corresponds to the Indian word; bhagavän is not
only from God, but also in addressing others
high persons, although in the latter case bha-
van is more common (like “Your Majesty, Your Excellency, and
also connected with the third person of the verb);
if bhavän is an abbreviation from bhagavän to hal:
ten would be (which seems very likely to me; bhavan of
bhü would partly make no sense, partly it would
against the grammar, and it with Indian
Grammarians of bhä fhinen, glanzen (hence: der
Brilliant) is prohibited by the short a of the first
Syllable of bhavän, since one bhävän, composed
from the noun bhä and vat would have to be expected), fo böte
a similar phenomenon as in Hebrew
that in both languages a specific form
of the word (in Hebrew the plural, in Indian the
unabridged education) became established in order to preferentially
more than all venerable beings (the
Singular in Hebrew is known to occur only in late
ren books) and let us add that in the He⸗
Brazilian, as we just saw in Indian, next to the
longer form there is an abbreviated (O) which is:
if it indicates a lesser degree of reverence, in;
which they prefer from false gods, idols, also
used by high officials and when they are on the.
true God, usually by adding
add as the Most High, Living One may, Nu. a. closer
(Ewald discusses this in more detail in
his writing on Genesis.)

14

It has already been indicated above that
According to the Indian view, the deity created all beings
fowed out, to which end a place
from the Vedas, which stated that nothing
as God and he had been everything; we found the same
Thoughts expressed in the God of Manu⸗
ten predicates of sarvabhülamaja, all-being-like, - he becomes
explained even more clearly in the eighth slo⸗
kas, where it says: “This one, absorbed in contemplation (ab-
"hidhjäja), eagerly from his own body manifold
“to create worthy beings.” To illustrate this
A passage from the Samaveda also serves this purpose: “This is:
"The first primordial being in man is a fetus (primordial germ)
“or fertile seed, which is the essence;
"came from all members (of the body); so the
"Man in himself. But when he pours it out into the
"Woman, he brings forth that (primordial germ) and so is the

“first birth.” We will now
hen, as the one deposited in a receptive object
laid seeds of the deity of the original source of all creation, as
This is therefore in the truest sense of the word an emanation of the
deity. In another place of the Vedas, in
Atharvaveda, we find another picture, but completely
the same meaning, in that the Creator with a spider
which spins out of itself and spins its thread
withdraws (the latter means rising, returning
of all creatures into the Godhead), – or with the emergence≠
plants grow out of the earth, hair grows out of the
Body. – That a similar view is held by the Hebrews
The meaning of the Na≠
mens r and the use of nit for the deity
probably, because we see in it the thought,
that through Him, the Being, everything created first comes into being
ſt stand, so to speak, a part of the merely

115
Receive the being that is indwelling in him, which is therefore
It must have been passed on to the creatures. We for the
the passages in the OT in which a creation
by means of proceeding from the body of the deity:
is interpreted as it was clearly expressed in the man;
God, for example, asks Job (c. 38, 29): pfl NA Y [DD
“from whose body did the ice come forth,” and he:
The answer is obviously waiting for the context:
from the body of God. – God sends forth lightning, verse 35,
from his breath comes frost c. 37, v. 10. His breath
enlivens man and God himself is active in the
People, they live in it (which is why human business
are presented as performed by God, such as Gen.
III, 21 c.), and Enoch returns to him. Gen
24 by Moe DD ey.

We will, however, make this view clearer
see through a closer examination of the word, whereby
the Hebrews the concept which he had of the nature of
activity of creation; as the
Indian sridj (the word for: create) even without other
News would already sufficiently teach that the
Allow the Indian to leave the deity
is because sridj has the basic meaning emittere, dimittere
has, fo becomes the Hebrew N, with which the Hebrew
the deity's activity in creating the world
gives us clear information when we look at the ur≠
be able to determine its original meaning. – If
a word that can be found in the oldest documents of a people
used, so it is not likely that fine
Basic meaning is a term that only becomes clear through long
life of the people and by widespread inventions or

needs may have arisen; if the Hebrew
Creation history not for a fabrication of later times:
ten is to be kept, if they really are the oldest of us

16
preserved monument of the Hebrew people, fo can 2
not have the meaning as the first, original,
which later, over time, sometimes gave him
We cannot therefore
agree, which as the basic meaning of 2 is the
Planing and hewing because it seems untrue to us⸗
It is probable that the Hebrew used the term for an art
of life advanced in culture in order to
fine idea of the creation of the universe⸗
press that he by building furniture and houses⸗
first directed to the construction of the world, this with the:
the same words – it is more likely and
There is little doubt that the importance of planing and
Hewn not the original, but the derived
ſe. So the Arabic chalaka, ckälikun the
The concept of the architect of the world is at least based
lie, so it cannot be proven in any way that the
Hebrews had this idea, which he rather
by a verb like I would have to express. Well⸗
But this is the actual and original meaning
of N82? It can only be determined by the following;
assigning etymology of the verb and comparison of the
underlying tribe with those of other languages
or other derivatives of the root in the same language.
Since it cannot be denied that the Wur⸗
selen of the Semitic languages, which almost entirely
consist of 3 consonants, only two actually radical
Conſonants contain the same as the roots of the Indo-Germans⸗
manic language family – a view that is called:
This is clearly shown by the fact that many roots with two
same consonant ſubſt a main meaning ſub⸗
let it be summed up and only by the third to derive
serving consonants a nuance in the meaning of
hold – that the third consonaut can be derived as a:

the one not belonging to the meaning of the tribe:
ſhind, no one will notice if we
derivbirte Verbum XI with the without derivation letters
from the simplest root derived noun Ay,
son, and that we have a worm in both
find zel bar, which can be found in many languages of the other
Family either as a verbal or nominal derivative
The meaning of wearing, which that Wur⸗
zelzeichen corresponds, the German verb ge: bår⸗ en
arise when the woman carries the fruit within her until

she sees the light of day; hence in Danish the son
not, as in German or Indian (sunas, sutas)
after the father: the begotten, but after the mother≠
ter: the one who is carried, Bar: n, is called, similar to
In German we use the expression t råch≠ for an animal
use, as in Arabic hämilon very common
The same train of thought lies in the Hebrew W,
bar, son, and that from this very tribe you mediate
Verbum Z derived from N also has, as in
Germans, the meaning of giving birth. Because the
Root bar in Hebrew is really the same as the
of the Indo-European family (baer, bear, fer, bhri etc.)
and really have the same meaning of wearing, proves
fen other Hebrew derivatives; a second Ay, for example, de;
indicates grain, that is, what is brought from the field, like
also the Latin Far, the German Ge: trai: de,
derived from Ge: trag de, the Gothic baris, murder;
Frisian berri. – From the same basic meaning derives
ſich 2 field, field off, actually the carrier, like ager,
akrs the maker, the one who brings forth. – Through the
Letter J is derived from the root the noun
3, which in many languages means
of carrying and producing, e.g., genu,
70%, knee with gen, and in Sanffrit ∗ with derfel;

5 18
the radix djan; the plural r youvarı (Je dv yayası
zT) is used in Greek for lap,
and also 2 in Hebrew, so that the derivation
vonl Stamme I not to doubt if. Finally lead
we also consider the verbal derivative 3, whose meaning
of separating (carrying away, taking away, eximere) in
open connection with the root meaning of
A. – Thus, all derivatives lead us to the fundamental
meaning of wearing, and we have hereby
Etymology of the verb N found. Like a woman
carries the seed of the child within itself and from itself
creates, so God carries the seed of the to create
fending beings in itself and the act of creation consists
in that he lets this seed come out of himself and
in a separate form. With reference to
God is therefore also called IN, Father, to mankind
called, and like here 2, which correspond perfectly≠
de (create and give birth) from the creation of men
used, e.g., Deuteron. 32, 6 and 18, also by
other created objects, e.g. Job 38:28 etc.
29. See note Den rin next to DN in
Genesis II, 4. This concept: to let oneself go out of oneself,
In several languages, the term for the term: create
used words; except for the already mentioned
Indian srid) we use the Latin producere,

actually: to pull out of oneself, which completely
Radix vrih later used by man in connection
with the preposition ut (out) corresponds (Sl. 4. ud vavar-
hätmanas he drew out of himself the spirit, which≠
half the Indian grammarians the name brahman
also be considered a derivative of this radix). In German:
ſchen has the verbal derivative, which is the noun Schöp≠
fer corresponds, however, the Radix is reshaped, as it were,
on the difference between creating and creating

2

to make noticeable; ; alone. the double meaning of that
Nomens, as well as of creation, shows that the same
Idea: to produce (create) from oneself
The reason lies. – So the Hebrew explanation leads us
print, like that of other languages, on which folklore≠
The view originally inherent in the human spirit that sheep:
be an emanation from the deity, and it is true;
with the entire Hebrew representation, that initially only
God, the Being, who existed, the earth a wasteland
and emptiness was–for God still carried everything within himself.–
One might be inclined to find a trace in the Koran
this emanation theory, because of the very frequent
expression: people return to
Deity (according to which they also emerged from it
must.) See Sur. II, 205. 151 et al. Only the wi≠
which not only expresses the definite view that God only
Creator, chälikun, be, that so in the creation already
a substrate to be formed had to be present
ſe must be, but also several places where it is very
naive of God means: how could he have a son,
since he has no Fran? Cf. Sur. II, 110. VI, 100 and.
101. Hence that return to the Godhead (merdjaun ila
rabbihim) of an appearance of people before God
to the Last Judgment, for which it is also clear
speak Sur. II, 281. VI, 108. – |
One more word deserves special attention in
Indian text. God, namely, with the intention of creating,
immerses himself in deep reflection (abhidhjaja) and creates.
Deep reflection was, in the opinion of the Indians, a
great virtue, which holy men fih to practice of
of the world, and through their perfect excretion≠
The practice of achieving God-likeness was, according to the later
Representation (Jöga). Therefore, there is no need for an end here;
searching for the Creator's Word, as for 5 Hebrew

6

N

Text found, the mere reflection is sufficiently effective,
as we will see below a similar effectiveness of the same
will recognize. The Rigveda speaks even more clearly
at one point from “this measure was created by
“the power of contemplation.” On the other hand, we find
In another place of the same Veda a view is expressed
which fits more with the Hebrew way of thinking.
The goddess of speech, Vatſch (vox), in a hymn
praising himself, uses at the end of the same the
Words: “Originally begetting all beings, I pass by
“like the breath of air!” c. which can be compared to Ev. Joh.
I. 1–3. à% ap τ◡ q 0 Aöyos nal Aby J wpos y
. Isov, x Jed J ò Asyoc. Whether roc i dv Gp νν rode
rov Ne Tlavre di aur Eydverı. Ka wol abr
äydvaro zd dv & vn EY au S . – How
in our place of Genesis the Word of God the
Power to create is attributed, which in countless ars
of the OT One often reads God's power expressed
through the words: he speaks – so it happens; he commands,
This is what it says (cf. e.g. Pf. 33, 6 ꝛc.), in another place:
The Word of God appears to be something discovered by him:
ter Messenger, through his mere appearance the content of the
Word is realized. (See, for example, Pastor 147:15 and
18). If we now add that winds, lightning, stars
and all natural forces in the later books as sons
and daughters of the deity are depicted, and the
word ddenti≠, which emerged from the deity
be fixed with the creation of the designated by the same
net objects, one cannot help but
to find clear evidence that according to the Hebrew
From the ſan view, everything comes through emanation from God;
ſtood, for which we created the following
find new evidence. – Both
the Indian representation that meditation, as the De;

8

brå̊isch, that the word has the power of creation
is based on the sublime main idea that the God:
means only a certain direction for themselves or their minds
to make something come into being.
Whether the idea of the deity is presented as expressed
is or not, "ft equally valid, only with the difference,
that the clothing of the same in a word creates a more human
idea, the mere thinking of it a more abstract
Idea is; but essentially word and thought are the same,

insofar as the former is the exterior of the latter. Let us add
Finally, a passage from the Samaveda where we
the definite direction of God's thought, the fixi≠
reference to the creation of the world, the will of the same
find, and not only that he is in Nachſin≠
been deepened, as Manu and the Rigveda say≠
It says of the deity “She thought:
I want to create worlds. So she created these worlds." This
stands in the middle between mere meditation and
Expressing or creating through the word.
In the already mentioned eighth Slocas Manus,
the first half of which stated the meditation of the deity,
the second continues as follows: – “she created the
“Water first, and in them they created (asridjat, emisit)
“Seeds.” In the presentation of Genesis we found
Water is assumed to be a negative principle of creation.
But the view was not foreign to the Hebrews,
that this primordial water was an outflow of the deity.
It is most clearly expressed in Job 38:8: “whoever
“restrained the sea by doors when it burst forth
"from the womb (Or), flowed out?" This
It can only be related to the creative deity:
Water is that which gives life to all creation
must precede, without which production of other
objects is not possible – water is the object,

a
in which the deity deposits a seed which it
capable of conceiving and fertilizing, but water –
ſelost has gone out of the Godhead (apa eva sasarılja,
aquas nempe emisil). More clearly, the view of the
Fertilization of the Rigveda when he says: “First
“Air was formed in a fine spirit, and this was the
"primordial seed, which the white men find him:
"distinguishing by the understanding, in their heart
“in non-essence as the limit of essence,”
(a view in which the germ of the later dominant
dark lingam service) and with which the Phoenician
representation of the Sanchuniathon, “the spirit
"fell in love with his own principles; it became
“Mixture – beginning of the creation of all things.” –
Water, as the first condition of all other creation,
is not to be confused with the land-limited ge≠
The primordial water is unlimited and can be seen as
the negative principle, which represents the original state before creation≠
tion, just as we characterize unlimited darkness≠
same characteristics. Here, too, however, a
Difference between Indo-Hebrew and Ae≠
Egyptian view. According to that view, water is inherently negative
and only through the received seed does the creation arise≠
fung; according to this, water itself is the substance, the original

reason for creation, as we saw above from the darkness
– Should the water flowing from the unlimited water:
the world that emerged through the divine seed like≠
who disappear, perish, this could happen after the He≠
In my opinion, this could not have happened in any other way,
than that the negative principle in its infinity as≠
which took the place of all being. This happens in
Gen. Cap. VII. – In a passage of the Samaveda
God himself from the waters that presuppose to be present≠
be set, and forms a bodily being, –

for the seed which he laid therein after the
Representation, the deity itself was a part of him. ––
With water, said the Hebrew, you covered, O God,
as if with a garment, everything above the mountains
the waters. (Ps. 104:6.) On the waters floated the
Breath of God, when desolation and emptiness still reigned – fol
one can combine this breath of God with the Indi≠
representation of the fertilization of water by
God, (and rejecting the previous explanation) was this
ruach elohim es, who, like the Indian seed, the
Water penetrated and enabled to bring forward? Is ry
here synonymous with the Creator's word, as in Rev. 33:6:
All the hosts of heaven were created by HN,
by the breath of his mouth? For in the Vedas
we find the fertilization of water and creation
from the same also depicted as follows: “He saw the waters≠
"fer; from the waters, thus viewed, a figure came forth:
"before." Who does not remember the completely agree≠
ſtuiting view of the valley, water is the first thing
from everything arose, and spirit (vous) the moving prin≠
cip? Who further remembers the idea of
immediate fertilization of the deity not to Ev. Mat≠
thåi I, 18.2 (– sup S9 dv Yasp) b EN wvadh“Q
&yls; more detailed Ev. Lucas I, 35: ⁸ε &yıou dme–
Asvosrun rt s, nal duvanıs s dmionidos 00). –
In later cosmogonies of other peoples, whose character
clearly indicates their Indian origins,
the creative seed of the deity is already male
and female seed power, such as in the
Phoenicians. |
Nothing is more natural than water, the primordial germ
to receive all life. As Thales put it:
view in an interesting way in detail
and seeks to carry out, the OT provides water

–

always as the invigorating, refreshing principle that

Word 0 itself has the meaning seed, in Debrais
as in Arabic, and in the Koran we find the same
View further elaborated; through water God lets for the
Humans get food from the plants Sur.
I, 20, through water the plants themselves are raised from the
Earth brought forth VI, 99, through water the earth is
revived after her death I, 159. – But always and at
all these nations, water is only an element, not as
limited area, namely the one defined by the
Seed of the deity already fertilized water, since it
without it is negative.

Following the Indian story (which later
should be quoted verbatim and discussed in more detail)
arises from the seeds deposited in the water of the per:
sonified creator of the world, called Brahma. The word
can be derived in two ways, either from
brih, operam dare, anniti, hence the one who works, sheep;
fende, or from vrih (v and b often alternate) augeri,
erescere, the self-reproducing one, which latter Radix
as a verb in conjunction with ut after from Schde:
flungsact is used (to pull out of oneself). In both
In these cases, Brahma is a special side of the
svajambhü underlying concept, the side of creation,
highlighted, Brahma is Swajambhu as the creator of the world≠
fer and not for a second, lower, subservient
to hold deity. Brahma arises, as said,
from the waters – the deity sank, or a
part of itself, into the receptive primordial substance, and, as it
in the cited passage of the Vedas says, “went from the
waters forth," but, as we shall see later, as
a body-enveloped being, a fine covering for further creation≠
function. That Brahma and Swajambhu have the same
Person, is clearly proven by the tenth and eleventh slokas,

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in which various names of the deity are explained:
“The water is called Nard, because the water is from
"World spirits (uara) are created. Because these waters (nära) are to _
“were first visited by him (jad asjäjanam pürvam),
“therefore he is called Näräjanas (actually: the one who
“Water visits, from nära and ajana; as a creative
“The deity is also called Vischun, and one
“has identified Narajana and Vishnu; Vishnu means:
“The penetrator who creates by taking everything with him
" penetrates itself, or literally draws into everything, vis)
"The Egyptian Kneph. Because that cause (of all things)
“uncreated, eternal and the essence of all being and
"is not being, therefore the spirit, as first≠

the free being, called Brahma in the world."
we the Hebrew and H according to the last given
a prospect of, so we would have in him the unrestricted
divine perfection, the divine being in fine
entire extent, and in the following verses DN
as the fixation of this unlimited divine being as
Creator of the world – only the Hebrew did not create a name,
which contained this meaning, like the Indian. –

Before we proceed to further creation,
we see the continuation and completion of the creation of light in
the Hebrew document.

The creation of light is mentioned in Genesis 8.
the limitation of the same to a certain period of time
The purpose of creating light was to be the first
The condition of all life is, namely, a reduction
of darkness, which in its infinity;
ity as a negative principle, the state before creation
fung, at least partially displaced by this
had to be countered by means of a positive
– of light. Verse 3: “Then God said, ‘Let there be light!’”
"and there was light; V. 4; and God saw that the light

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"good was; then God divided light from darkness; V. 5;
“And he called the light Day, and the darkness Night;
"There was evening and there was morning—One day. God
himself gives here, as in the course of the narrative, the he⸗
create objects their names, a view that we
also found among the Indians. It is based on Hebrew;
idea that the whole creation is a work of
Love for mankind; it was therefore important
even before the existence of man, the concept, the essence
of the created objects humanly, or with reference
on the people, which could only happen
by summarizing it in one word. With the word day
Man could only clearly define the concept of he:
think of creating light. But in the Hebrew Dar⸗
position a difference was made between those on Earth
creatures that humans create through daily interaction
vision and because of the immediate proximity, know more precisely
could learn, and the rest of creation, which might
the abstracta or at least less known to man
objects in itself. To describe the latter in one word
drawing must have been difficult for man, because he
must have already fully grasped its essence; for it there was
Therefore God gave him the expression, e.g. for day, night,
Sky, land, sea. The heavenly lights receive

no name yet. On the other hand, the daily seen≠
animals from the human according to their peculiarities
much easier to recognize, and this is their peculiar nature
be expressed in one word, ie the
fTonnten be named by man himself, which is why
God, according to Chapter II, 19, 20, gave animals to man:
observed and named accordingly. This separation of the
Naming is not yet found in Indian, God
ſelöſt names everything, as we read Slocas 21: sarveschäm
tu sa nämäni karmäni tcha pritak pritak | veda sab-

N

debhja EvAdau pritak sansthäsja nirmamé, di (God)
“He determined and determined all names and deeds
“initially separated according to the sayings of the Vedas”
In other words, Manu doesn't want to be with everyone≠
create objects that the deity
gave it this very name (as in the Ge≠
nesis) but refer in this respect to the Vedas
where this has already happened, and the names as
known. – The Hebrew text often
recurring expression: and God saw that it was good
Let us take a look at the care with which
the Hebrews lets his God produce everything in order to:
by expressing that the most perfect being is only
produce completely flawless, perfect objects
want – if God first considered what he created, and
approved of his work, how much more must man approve it
lie! But first he has to look and check:
must, is a very human idea that we have in the
Indians do not find, and the thought of the Mög≠
Possibility of a mistake in creating something that might improve
could be included in the deity. – Su:
God limited the darkness to a certain area
and gave it existence through its opposition, it could
be regarded as if he had also created these; as
The created object no longer carried the dl;
common name that represents the unlimited darkness, the ne≠
negative principle of the original state, but it was
named after the border through which it was given existence,
to the space in which Re existed, – the darkness≠
Night was called night. Should the night be destroyed, its
Existence was to be destroyed, so it had to deepen its borders again
had to return to the general darkness.
Therefore, when Job cursed the night of his birth,
he said: “This night – may darkness sweep you away

| 9

"DN rp" nam n." after he discovered that
had wished for that day (Job III, 4 and 6)
But because the characteristic of the night is darkness
is, and darkness at the same time the state of non-existence
characterized, it follows that God the Creator⸗
function did not give it a perfect existence by giving it a
part of her life into the night; to give her a
to give perfect existence, he would have nothing of
the negative principle of darkness, would have
not only limit it by light, but also
must banish, light should always have reigned, the
world not half a life, but a whole life
have to, while now they are in regularly recurring
Periods of darkness, non-existence, death
This view, which is expressed in Hebrew,
representation, without being emphasized by the narrator
to be, a tradition in Indian cuisine
representation occurring in mogony, according to which the whole
Creation in the time when God sleeps, that is, at night,
vanishes, passes away, is to be regarded as non-existent —
She lives only through God, the being of light, and dies, as well as
he withdraws from it. After the completion of creation
Slokas 51 states: “After the unthinkable
"Mighty One had created all this and me, he went
“into itself again, the related to creation
“Exchanging time for that of rest (kälang kälena pi-
“dajan, the first kalas is described by the scholias as Sri-
"tikälas, time of creation, the second as pralajakälas,
"ie time of death, time of rest explained. We recall here
“to Genesis II, 2 PN Dey yrauin Dya nauı
“And he rested on the seventh day from all his work.”

“When this God is awake, this world is in active

" Activity; when he sleeps with a resting mind, everything nods
"one (nimilati) As long as he, the Blessed One, sleeps, let

“the active bodily beings from their actions; — SI.
“55: Having fled to darkness, he stays there long with the
“Senses (he takes away the ability of beings to communicate with the
"To recognize senses.) ꝛc. — A good life alfo
ſet constant light, freedom from periods of non-existence⸗
ſtence, of sleep, of darkness, firm everlasting
Presence of the light-filled deity, but
“flee into darkness,” that is, to another world, where
it was dark until now, and now by their appearance
illuminated again, as will be explained in more detail below⸗

will be laid. – Among the 3 worlds of the Indians

but there is one in which constant light reigns, a
perfect life is led, where of the three qualities
actions (Gunas) the Satva (truth) prevails, which never⸗
The third of these qualities, however, is darkness (tamas),
with which the beings of this world are partly surrounded,
according to the Indian view because of offenses in a

previous lives; for in Slokas 49 we read: “tamasä ba- |

“hurüpena véschthitäh karmahéluna etc. from Fiuſterniß,
“which takes many forms, surrounded by deeds
c. So whoever in this half-dark and half-bright world
lives and not in the highest, always surrounded by light,
Anyone who only lives half a life has learned this through previous
Misdemeanors self-inflicted. – Indications of a
perfect light life can also be found in the OT, e.g.
Isaiah 60:19, 20. The one between Satwa and Tamas
The quality lying in the middle is Radjas, desire; fie
we see according to the Hebrew representation Chapter III.
awake, depicted under the image of the nibbling snake⸗
ge, according to the Christian under the image of Satan. Ev.
Matth. IV, 8, 9. Complete freedom from it (or rather
the Kama of a lesser and less sinful Ber
greed) is, according to the Indian view, not

possible, cf. Manu II, Sl. 2, 5. 5
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The Indian view that darkness arose from
the departure of the deity from the world or sleeping
the same, one may also expect from the Hebrews, because
It has already been proven that the God⸗
unity as a being enveloped in light. We find a
Indication of the same in expressions where it is from the fine
The God who protects our darlings is called ur NH HN, he
doesn't sleep, in the saying 3/0 mon U hides
your face, especially in the description of the 29th
Bere of Pf. 104, where it is said of the creatures
"You hide your face – you will find destruction, vanish"
"that one! c. We further believe clearly that this view
can be found in the frequently occurring description, such as
God daily. revives the whole creation, the

Heaven stretches out again, on the path of the sea≠
res goes to the outermost limits of the horizon, daily:
ly brings about the dawn; nothing else lies:
descriptions, than that God is after a
Time of rest or absence (of night, darkness)
through his appearance or new activity the creation
enlightened and revived again, – and find this view
we again elaborate further in the Quran, where e8 is often
means that God raises people from the dead
have, Sur. II, 26. 53, that he brought the living out of the
Dead and draw the dead from the living III,
28. etc.

Day and revenge, which by opposing the poftti
Bright spaces created against the negative darkness
for light and dark, begin immediately after their creation
to come into effect, according to the Hebrew Ur:
find. God rests 6 times in his work of creation,
6 times, therefore, through subtle absence, the light of the

darkness, the seventh time he rests,
but is nevertheless present in creation, in that he

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8

Day blesses. In this alternation of day and night
during creation lies that God himself through his
own actions the relationship and the nature of the exchange
of light and darkness; it should be in the≠
mer in the world, he drew his
future representative in the business of spreading light,
the sun, the way.

In the ≠Indian cosmogony we find, as it were,
seems, more appropriately, the origin of day and night far
later, in the second creation by Manu and fine
six comrades in which, after completing the
The world as a whole in fine outlines, all details
be performed specially. Manu creates the ahörätram
ie the time of day and night, of 24 hours, and
At the same time, the purpose of each of these two is
added (Sl. 65, 6) rätrih svapnäja bhütänäm, ichésch≠
tdjai karmanäm ahah “the night is for the sleep of the
“Beings, for the active execution of deeds the day.”

– Day and night the Indian could not have come into being
when the shining deity shined its light in a
created objects (the sun), and the≈
ſen had determined, periodically present in the world
and to be absent from it, that is, not before Him≈
creation of the sun. Until now, it was bright through the per;
ſonal presence of God, and darkness through fine bs
being or sleep, but since according to the Indian
representation was not absent 6 times during the
Creation, as according to the Hebrew, so could the
certain boundaries of light and darkness, which a
Consequence of his rest in certain intervals
were, that is, day and night could not yet be separated:
stand.

After both cosmogonies were banished by the
negative principle of darkness the possibility of creation≈

32_

tion, they move on to the creation of
Heaven and earth, as the most essential parts of the world≈
ible world. The way in which they came into being
thought, is the same in both stories – shit
formation of the second negative principle, the water in feis
of infinity. To illustrate this shit
But the Indian uses an image that the
Hebrew representation is foreign if. Mauu drives
continues as follows: Slokas 9, 12 ff.) “This (seed
"who was created in water) became a golden egg,
“the Thousand-Ray One (ie here not yet the sun,
"fondern the light-surrounded deity) in splendor equal;
“In the same Brahma (different from the
“Neuter Brahma Swajambhu, whose personification
" as world creator becomes masculine), all worlds Urva≈
"ter. – In this egg he, the noble one, lived,
y a round year (parivatsaram) he himself split it
"through my own reflection into two parts. From these two
“He formed the heavens and the earth in half, and in the
"In the middle is the air; and the eight quarters of the world and the eternal≈
“the realm of waters.” At one point in the Vedas
it is called something different, before the actual creation≈
tion has a shell the whole mass, the whole universe
On the other hand, we read the same in the Samaveda≈
viewed from the egg, slightly modified in that
only applies to the creation of man;
namely, since God has already created the worlds,
he thinks: "I want to create guardians of the worlds; so
“He came out of the waters and formed a bodily being.
»He looked at it and the being thus looked at

“Mouth opened like an egg.” – This not to the
Hebrews' view of the cosmic egg, which is much
slightly more fully developed among the Indians than
the Hebrews were already found, as if not by them

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could be taken along, can be found in more

6

other peoples, whose views are therefore not
from which Hebrews can be derived (as Herder
believes). The Egyptians leave the world egg either in the

womb of darkness, the goddess Athor (who did not

negative principle, as already noted)
or come from the mouth of the world's creator;
Phthas, the personified light of the deity, broods and
bursts the egg – hatching is a distortion of the in⸗
deep reflection, which here has the same power:
which we have already seen in the Indian text from
were spoken. – In Phoenician, the seed,
which arose from the Mot, egg-shaped form, – end⸗
The Orphic egg is generally known. – How should⸗
all these peoples unanimously use this image,
if they had only known the Hebrew document, even
if the o mim in the meaning of the brooding
world spirit is taken away? They all lead back to
the Indian representation and only indicate a later
tion from the mother people, at a time when this
had already further elaborated on his prospects, while the
Hebrews, formerly founded, only the basic views without the
pictures that reflected his cosmogony in a peculiar
She presents it in the following way. V.
6: “And God said, There shall be an expanse in the midst of the
“Water, and serve to separate water and

"Water; V. 7; and God made the vault and separated⸗

“between the waters that lie beneath the vault
" Now) find, and the waters that are above the vault
“end, and it was for.” – The idea is this: how

first the one negative principle, the unlimited darkness,
had to be banished by a divorce of the same from
the opposing positive light, so now, in order to
the progress of creation possible to e around the

–

negative state completely, the second negative
Principle, unlimited water, neutralized by
Divorce; in the divorce of darkness there was no mate⸗
rial border is considered necessary, which, as it were, the darkness⸗
niß from penetrating the light, nature, the
The essence of light was sufficient to inhibit darkness⸗
men; different with water, it had to be a PN, a mas
material dam against the otherwise penetrating, over-intent
Element to be created - this was created to avoid the shit
dition itself the vault of heaven. Clearer, although

In images, the book of Job expresses this separation of the Ur:

water still flows out of the womb (of God)⸗
gone is fenced in, enclosed by doors and
Riegel " come here and no further; here you should
“Your roaring waves break” Job 38:8, 10, 11.
What this materially conceived vault of heaven consisted of,
The Hebrews did not explain this and therefore called it
merely by the meaningless expression J, the ex-
pansum, something spread out between the waters;
he would have had the material from which God made it through
want to illustrate a picture, he would perhaps
the same representation that we find among the Indians,
come out fine, not only because the inside of an egg:
shell very well with the concave shape and the color of the
heaven, but also because a
The next sensual image for the container of life
is why the embodiment of the Indian cosmic system⸗
fers pass, stays in this egg for a while - the
Seeds thrive during their stay in the egg,
– Brahma matures through his own contemplation. – Separation
the primordial water, which is found in Hebrew, shows
clearly also as the purpose of the Indian representation. The
Egg is in this still unlimited primeval water, for in it
the seed was created and the seed becomes an egg

(tad scil. vidjam andam abhavat). The egg divides,
the upper half pushes the above it located
Water back - therefore the Samaveda explicitly says:
“There is water above heaven, which the heavens hold up:
“holds” – the lower half pushes the one below it

sensible water, so the earth is also only created
to prevent the lower water from penetrating
ten, until we continue to see that on it again≠
to be separated. But the space between the two
Egg halves? It is filled with air, which is the
Has the power to prevent the egg halves from crossing this border
wall, not from the separated water again, to a≠
be pushed to another and thus the negative principle again
This air, vjöman, also becomes water≠
thought of as a kind and therefore as the eternal standpoint of the Wa
fer designated (apäm sthänam säsvatam) as they in the Sa≠
maveda. "the ethereal liquid is called. It is
thought of as luminous at the same time, and that is why we find them.
in the pursuit of Indian cosmogony, in Bhrigus Er≠
number, once again listed under the name Akasa,
the shining air (kas as a verbal derivative — shine). There
it is seen as arising directly from the spirit (manas)
presented, p. 75: “the spirit (whose emergence
"from the deity mentioned in the previous Slocas) creates
“away, and is striving to create out of desire; the
“Air arises from it, one quality of which is sound.”
In the Samaveda it is said of the air: “flowed if the
part of the general selfhood; — but this is only
the breath of the soul. The space between heaven and
Earth is not given a name in Hebrew cosmogony,
and is not at all characterized by a special word
a specific term has been traced back to the He≠
But they also counted this space as
Areas of water, such as the . 9 . the

—

Birds flying in the air are classified as aquatic animals
That the sky and its vault are for something
Firm, a dam held against the upper waters
was proven by passages where it says: God opened
the locks or windows of heaven — namely
to let the upper water flow to the earth,
therefore the sky is soon represented as spreading
a skin, a tent, soon as the floor of God; just
ſure is that the Hebrew the space above the
Heaven was filled with water, as from countless places

len, which say that God has placed his throne in waters

erect, walk on water, arch halls out of water,

from these halls the earth waters c. (Pf. 104, Pf. 29,
8.) The super-heavenly water itself was again
separated from each other, in tubes, clouds; this was:

the water supplies that God used to supply the
to wet the earth (cf. Job 38:9, 22). The naming
of heaven only follows verse 8. “God called it Ge;
" wo̊lbe 8 – then it was evening and it was morning=
"gen, the second day." The word where), heaven,

contains only the concept of height, therefore poetically
very often OY, height, to denote the sky
needs. As little as this word says, so does the Indi=
ſche div, which perhaps contains the same root as the
Verbum div, to shine, hence the shining; inadmissible
The assumption of Indian grammarians that div,
the sky, from the verb div to play, to joke, to play
called the place where the gods dance:

In the sixth verse of Genesis we find again
the Wen already discussed in more detail in verse 3;
but the creative word of God does not have the power here,
as in the third verse, where it is the realization of the
spoken word immediately after itself; here
The Creator himself has to take care of this end.

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2 Tun n 5 –
We find this representation of the making, forming of God:
tes every time it is not about creating mere power=
te, but material objects, such as
the places of light, man, the animals (II, 19).
However, it cannot be considered as an objection to the view that
Everything arose through emanation from the Godhead,
be led, if one does not also give the Indians
wants to deny this view; these too only allow the seed
men in the water arise through outflow from the deity,
around the seed forms (or is made by God)
the eggshell, i.e. the components of heaven and earth
(tad andam abhavat). The emanation view will
we continually see that the actual
essential nature of every object, its inherent
Power, the spiritual, higher principle, emanated from God,
and all the opposites of this divine principle through:
only then did they receive complete existence, – The word
God is therefore not here for the actual creative word
to keep, as in V. 3, 11 ꝛc.; one grasps it by this and
the other relevant places more correct than a thought,
so that these passages completely agree with the already –
cited Vedic: "he thought: I want to create worlds=
"fen; so he created these worlds." – The verses in the dead
added and subsequently frequently recurring words 2 mV
and it was so, namely as God intended,

had spoken, have a similar meaning to the above
explained "and God saw that it was good," infofern
also indicated by them that God looked to see whether the
created objects also correspond to his will; it
This implies the same care for creation.

The creation of the earth is in the Indian Kos:
mogonie was not further elaborated after it was said that
The Earth was formed from the lower half of the ice. Because
the Hebrews did not use this illustrative image,

and
he had to be more detailed in the presentation, as above
a wall was built against the onslaught of the over:

heavenly water, below one against the lower water.

The lower space was made of ice before the creation of the earth
a part of the negative principle, it had there
Nothing yet exists. Therefore, the psalmist presents it
as if the earth (which did not yet exist; the Verte≠
The opportunity to indicate the location of the same also made him
the name of the object that later emerged at this location≠
ſts use) with floods, like with a garment
been covered “over the mountains stood the waters –
although he himself only 2 verses later the mountains rise
ben, which first lets the valleys sink. (Psalm 104:6-8.)
– How does this remaining part of the
negative principle earth and weapons? Again on the
previously proven ways, not through complete bans≠
tion of the negative, but by opposing a

created positive, which, like light and darkness,

like upper and lower water, sea and land exist≠
ſtence gives, V. 9. "And God said, ſhall gather
“The subcelestial waters are gathered into one place, and
v the dry land appeared; and it was fo; 10; and
“God called the dry land Earth, and the Sanunkug
"And he called the waters Sea. And God saw that it was good
“was.” Psalm 104:7 also describes it: Before your
Threats, they fled (the waters), from the voice of your
"They fled in fear, and rebuked him, and V. 9. a border
v you did not set them over which they should not cross
5 They should return to cover the earth. – How

this lower wall against the water, the earth,
brought, through whose creation also the below

heavenly water first came into existence is in Genesis
not further described. From other places, however,
that God had hanged them over nothing (m

BE "

5 Hy MN Job 26:7) – the underground water

fer, as a negative principle, were nothing, on which
the earth does not rest, but neutralizes its new
tion as a dam; – that the foundation of the earth, its
Eckstein, No one knows (Diob 38, 6) that God
erected on their pillars and measured, then the water
fer fine paths marked out (Pf. 104, 5, 10), mountains
I have made the hills rise and the hills sink. (V. 8).
Let us add another passage that clearly states,
that the earth is a dam under which that part

of the negative principle, which henceforth does not appear on the surface

of the earth as a limited water, continuously

present; we read Psalm 24:2: “He (God) has
5 They (the earth) founded upon seas, upon rivers
He has established this.” – By opposing the
Earth created water reservoirs, seas, rivers, from which
the earthly water was enclosed just as the
super-heavenly through the clouds. As well as
these details, a consequence of the main business namely
the separation of water and land, in Genesis not
mentioned, but only in later writings of A.
T. carried out, we also find this in the Jewish Kos≠
mogonie first only in general the production of
Heaven and earth told, the individual on earth before≠
existing and earth-belonging parts are considered to be
thought to have originated from a second creation. Therefore, read
we Slokas 24, 6. as created listed “saritah s&-
"Rivers, seas, rivers, seas,
“Mountains, plains and depressions CUnebnen)” which leads to
compare: “The mountains rise, the hills fall
"Thalers to the place you founded for them. – You

" sending springs in the valleys, between the mountains

“hurry over there.” (Bf. 104, 8.10.)

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This endowment of the earth, with its integrated≠
the parts (which we will, however, use for the sake of parallelism
also in Genesis we can already expect, because a
che furnishing of heaven follows later) we find
not in Genesis, but the gift of the same
with a force. (So let us be guided by the parallel
lism, for the lights of heaven are only forces
of the same.) The cosmogony of the Hebrews is based on
continues in the following way, V. 11: “And God said, ‘Let the earth grow
and let the earth produce green plants and herbs bearing seed
"Bear, fruit trees that bear fruit according to their kinds,
"in which their seed lay upon the earth; and it was
vy fo. 12. For the earth brought forth young plants
v and herb bearing seed after the fine kind, and
“Trees that gave fruit, in which their seed lay after
y of their kind, and God saw that it was good. 13. Then
“There was evening and there was morning—a third day.”
Here, therefore, begins the indirect creation; through the
Earth and from it every single plant comes forth
driven, each individual brings itself forth again in≠
which it throws fine seeds into the earth. More philo≠
The author of Genesis would be said to be fophically representing
have: Then God created the earth, plants
and the ability of plants to produce seeds
to drive. For it is this power that truly creates
and through its penetration the creation
the earth is only completed, the m>, which you again
can be taken away by a curse, "if you be≠
If you work the earth, it will no longer give you its strength
God speaks to Cain (C. IV, 12), and thereby
the earth to the state in which it was before Er≠
creation of this power. — It is striking
enough that we can distinguish the Manušian cosmogony from the
creation of heaven and earth also to Her:

U
"
presentation of abstractis, of forces progressing,
and these are expressly designated as such, in their

Abstractness, listed and not, as in Genesis,
under a different expression, in a different turn
The principle of continuous development made
it is necessary, in addition to the material of an already
created object, which is now again a source of new
ſuffiſciencies, the quality or force in
abstracto, which the created object
empowered, spiritualized, fertilized (as in the An≠
the negative primordial substance, the water, from the deity
had to be fertilized) to create the new creations≠
to suggest that one is a link in the ongoing chain.
This power emerges from the essence of the Godhead, in≠
insofar as it is a nuance, a side of the universal spirit; with
With this power the deity then penetrates the material
of the already created object and so he becomes that,
what he follows in the series of creation – or
the created force which is necessary for existence.
of a creature not yet produced, is
Divinity itself penetrated and thus embodied
– it only receives reality in the sensory world through
the penetration of the deity. This is most clearly
View expressed at the same time as the creation of the
Forces following place, Slokas 16: tesham 1vavajaväṉ
sükshmän shannam apjamitaudjasam | sannivesjä-
tmamäträsu sarvabhütäni nirmam& ie "of these
"six immeasurably effective penetrate the delicate limbs
“using his own substance, he created all beings.” The
Six are the six reasons just mentioned≠
forces to which delicate limbs (tenues, thin, ghost-like,
transparent) insofar as they, according to the
previous description, a being and at the same time not
ſisting (sadasadätmakam) being. Of which

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But the added meaning they had for the Indians is taught by the
added amitaudjasäm, of immeasurable power, if they
only the created material has its true essence
gave. – Here, therefore, the forces before the Mate≠
rielles, and the penetration of the forces
through the Deity gives existence to the creatures. The first
View, however, which is in accordance with the Hebrew representation
Gtunde is located, we find in Slokas 56, where a er≠
ninth creation is mentioned: “jadänumätriko bhülrvä
vidjam sthäsnu tcharischu tcha | samävisati samsrish-
tas – – “when he, having become a delicate creature, would
“created (ie as a force in abstracto anew from
y ſtself out) the seeds in ſtall and
“He penetrates walking beings,” – that is, the deity,
as a delicate structure (anumairiko bhütva; through anumä-
trikas seems to mean the same thing as what was described above by suksch-
man avajävan, because anu corresponds to sukschma) penetrates

the already existing water in the creatures (vidjäm
sthäsnu tcharischu tcha), which makes them full;
come to preserve existence, – on the narrative of Genesis
applied: The deity, from itself the concept of
Fertility emerges and as this a tender
Formed, it penetrates the earth and its
Seeds. – The AI given here to the earth (fie is with
also referred to by this name, Job 31:29, where they are
causa pro effeetu) includes a double
in itself, not just the ability to receive seed
to produce, but entirely by itself, without
concern of men. But how they |
Cain loses all his power in the passage quoted |
(the blood of her son had been taken from her, and in
Consequence of this curse), so you will not be able to
no longer the first unweakened force; it is already being
Adam is cursed, and shall no longer be the noble

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plants, but only thorns and thistles sprout –
so only care by people will henceforth be their strength
awaken and maintain (cf. the curse, Chapter III, 17–19).

The basic view, which in the representations of the
Manu and Genesis regarding the creation of the
Matter and its penetration by the spiritual
and divine power lies in the fact that an object
not at once, as complete, but matter and spirit
is created one after the other, again points to the Ema≠
nation theory, insofar as the actual essence of a
also as an inanimate appearing object as output
the deity is thought of; it is the same kind of creation:
tion, which we will later see in the Hebrew presentation of the
human creation. The view finds
This is also evident in the Vedas. The Rigveda, for example, says:
"This generative seed (the original of the deity)
“suddenly providence and matter” ie spirit and
Matter, thought of as separate from each other. In Sa
maveda one reads the following passage: “This spirit is
“Brahma; he is Indra; he is the Lord of the Treaties
" (pradjàpatis); He finds these gods and the 5 primal substances,
“Earth, air, the ethereal liquid, water and light;
“ these and the same connected with small counter≠

“ftand other seeds (of being)

"and (again) other (beings), pro–

“brought by one or carried in bodies.”

From the foregoing it is clear that it is essential
consistent with the line of thought in the Hebrew
Cosmogony is when a man after the divorce from
Heaven and earth continues as follows, Slokas 14:
“And from himself he drew forth the spirit (mamas), which
“ has and does not have existence,” that is, the spiritually
living force, that side of his being whose oneness
effect and penetration give creatures the ability

!

that is supposed to dwell in them. Nothing is more fitting than
to call this spirit, this power in abstracto sadasa-
dätmakam, a being and at the same time non-being
having – being, insofar as they are really in spiritualization
and animation of the created material of the objects
actively proves itself, certifies its existence – not being,
insofar as it is only thought of, not as an external part of the womb
Hung can be perceived. This manas, spirit,
It is he who enables the earth created in Genesis,
to produce plants which enables the plants to
to reproduce themselves through seeds. However, there are
other objects in relation to which the manas is a
is still too general a term, in which a special
Formation, side of this spirit in its generality
appears effective. The essence of man, for example, consists
in self-consciousness, and this explains how Manu
could continue (in the second half of the same sloka):
“From the spirit then (he drew forth) the individuality,
"the mayor and governor; it is, as I said, a special
special side of that general spiritualizing force which
therefore lies within it; therefore it is drawn forth from it,
The concept of individuality (ahangkära, selfhood, self⸗
consciousness) is necessary to transform a substance into a self,
an ego, a human being, as we used to

already recognized the deity as the highest self (d)

The following passage from Jad⸗ serves as an explanation
ſhurveda: “He formed the soul, desiring to be endowed with
"iu fine with one soul. This (difference of
" ſhapten) was before (the creation of the body) soul,
y carrying a human figure. Turning towards it
“All around (this original being) saw nothing but
y himself and He, first, said: "I am I," therefore
“His name was: I, and therefore also

" When a person is called, he first says: "I

“I am,” and then he gives his other name, the
“belongs to him.” So, according to the Indian view,
the creation of the power of the selfhood of creation:
of individual people, and obviously with reference to
on is prefaced here. To define the concept of ahang-
To make it clearer, it seems too fine to add
be a rather (abhimantri) and lord (isvara), insofar
it is the essence of individuality and independence;
hears that he can determine and direct himself. – In
In the following slokas (15) Manu lets out of the spirit further
emerge “the great world soul and all 3 Gunas
“(Qualities), then gradually the abilities through the
“Senses of being perceived and the 5 senses.”
Again, pure forces. The great world soul, in which all
individual created objects, which they
first makes it a whole, that is, the side of the all-being,
through which the universe exists as spiritualized matter
the power of the universe, according to Christian representation,
God as preserver and ruler of the world, – the three
Gunas, i.e. the three qualities of Satva already discussed,
Radjas, Tamas, without which no living being can be imagined
can be, by means of their penetration, the measure;
terie first becomes this or that particular being;
But because the beings are simultaneously matter, substance,
Bodies were contained within themselves and bodies were perceived only through the senses≠
could be taken, these powers of cognition had to
new, the five senses, emerge from the spirit; but
they could not arise before the bodies were penetrated
were of the ability to be recognized, hence this
Forces to be recognized, recognizable too fine, before the power
recognize, be created. "Of these six immeasurable
“effective forces penetrating the delicate structures with
“his own substance, he separated all beings.” We present
together with the later occurring Slokas 25, a,

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in which even more detailed before the creation spiritual
living beings are listed as created "Pious≠
"mightiness, language, air, love and anger; and this ſhŏ≠
"He brought forth the power, wishing the (gifted)
“To create beings.” The matter of all beings was
present with the earth; parts of the earth from different directions≠
permeated by the universal spirit and thereby spiritualized
give the various details of creation, the
Genera, species, individuals. For the Hebrew, everything is
DN N, which he just does not analyze as philosophically as

the Indian fine manas. The Hebrew Y is in the animal,
as in man, that he in earth and its growth,
in heaven and its lights, is only not so clear≠
pronounced.
The 17th Sloka contains less relevant
and only occasionally mentioned etymology of Indian
word sarira body (similar to what we have seen above the etymology
of the divine names Näräjanı and Brahma). Since
but he still needs to clarify or confirm the
above-explained view of the nature of the creation of
individuals, we will not ignore it. "Because now
"the delicate structures of his (God's) body (mürti, ei≠
“gentially fine mortality, a reference to the
“atmamatràs mentioned in the previous slokas, the substance of finer
" (felf) to go to these six (powers) (àsrajanti,
“ the same thing that used to mean: they penetrate, actually, into them
" go in, nivis), therefore the white have fine bodies
“sarira (the one who comes near, from sri, of which just
"äsrajanti)" Far less sought after than this Ety≠
mology could be the German word Kǒrper (corpus,
kerefs) declare from the whole point of view presented here,

which refers to the Radix klrip (with Iri vocalis), as a verb

fieri, leads; the word then referred to the becoming of the
Deity, ie the assumption of an external through the senses

ln.

we

recognizable form, as it says in the Samaveda: “To
"He came out of the waters and formed a body-enveloped
“being,” and in the Jajurveda: “he before whom nothing
"was born, and who became all beings; he himself the
"Lord of the creatures with a body composed
“of 16 members – in creatures he is interwoven, and
“woven with various forms of being.” –
Maun continues in the description of creation
mediates the powers, Slokas 18: “In this (body
"the deity) now the great beings entered bhütäni
“mahänti, referring to the 6 powers) with the deeds
"(saha karmabhis, ie with the power of action, as the seventh)
“and the imperishable Spirit, the Creator of all things,
“with the delicate structures, and from the delicate body
“forms of these seven great-powerful spirits (purushänäm),
“From the imperishable comes this perishable. The
“Type of each first created thing obtained by these

" because the following; what and what kind of
“Beginning arose, this and such kind always remains.”
– This last slokas (20) contains the one also in the
Brazilian text clearly expressed thought that a
created thing, from this also created or from
penetrated by the primal force emerging from the deity,
constantly procreate and the peculiarities of his wife≠
tung inherit 0 ya p, the 0 fan of the Des
brewer cannot repeat it often enough, and the Indian is also
superfluously clear; the Hebrew min corresponds to the in≠
Indian guna perfect.

This detailed exposition of the Indian view
of creation of the basic forces, compared with the He≠
Brazilian representation, will hopefully be made evident
ben, regardless of the apparent at first glance
Difference but the same fact in both stories
which the Indians only philosophical

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looked at and represented, while from the Hebrew
narrative must be highlighted. After highlighting≠
ing of all conditions of individual creation, and in particular
because of these basic forces, the Indian lets these individual

Beings themselves follow, and so we will also be in the six
and fortieth Slokas the different types of plants
called. God created (udbhidjdjäh sthavaräh sar ve)
‘old, protruding, fixed things that came from Saas
"men and stalks shoot up, annual plants (öschadjas,
“The plants that grow anew every year, that die
“immediately after maturity), whose death the maturity of the
"Fruit is, growths (upagas, shoots, sprouts)
"with many flowers and fruits; trees, some fruit:
"bearing without flowers (e.g. figs), Wanaspati
"called (actually: forest lord); other flowering both
“ fruitful, Wriksha because of these two united
"Properties" called (actually: the chosen ones, he;
" rehearsed). Flower bushes, lawns of various kinds, grass
1 plants sprouting from seeds and stems,
“Creeping plants, shade plants.” – Thus we see
Mamı more detailed in enumeration of the various ers
creating plants, as the genesis, which only Kråntergat≠
tions in general Nn, y and next to it fruit≠

trees with manna. –

| After Manu had finished the 20 slokas following
Verses first of all the previously mentioned names of all
Things told by the deity, then the creation
of servile, helpful sub-gods (devänam kar-
mätmanäng ganam, to put together with the Hebrew
Wp and dy as plural, of which already in the
Genesis Chapter VI, 2 the 992 sons appear as
Basis of the later more developed doctrine of angels; the
Hebrew angels (deväs) also find karmätmanas,
ie performing servants of God), and genii, the

–
sacrifice and the three Vedas necessary for it –
which are all in the shorter Hebrew Cosmogony about⸗
be walked – he goes in the 24th slokas to other
things: he created “time and the parts of time, which
“Stars and Planets.” The composition of time
and stars clearly shows that for the decomposition
of time into their parts the stars and planets created
the Hebrew expresses this thought in the following
Words from: (V. 14) “Then God said, ‘Let there be light
"places in the vault of heaven, to divide between
“the day and the night; they serve as signs and be:
“The times, days, and years are correct; they serve for light⸗
“point on the vault of heaven to make it bright on
"the earth. Then God made the two great points of light,
“the one greater to rule over the day, and
“the smaller ones to rule over the night, and the
" Stars. Then God placed them in the vault of heaven to
“to make it light on earth, to rule over
“Day and night, and to separate light from darkness; and
“God saw that it was good.” – Visible is the over⸗
agreement between the two narratives is that
to divide the times the stars are created
had to “serve as signs and at appointed times,
“Days and years.” The entire duration of time can
the human mind can grasp so little how the infinite
Perfection of the divine being; he divides both,
He dissects it in order to understand it in its parts. But how
the Indian always first the abstract, the force as such,
was created, and only then the Contrete, ſo
Here too he calls above all kälam, the power, the Be:
grasp of time, which is embodied in the parts of time
is “with delicate structures, – the latter find the ſubstantial
The concept of time unites with the concepts of
foreheads, the knives of the same, gives the time divisions. Therefore

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2

Manu does not fail to add, whereby these parts of time
are recognizable to man; he adds the stars,
namely, nakschatrani solid stars, and grähan, Pla;
neten. As the Hebrews heaven and earth, water and
Land from unlimited principles through divorce
let, so here too is the separation of the unlimited
It is the period of time which gives real existence to the parts of time.
How the separation of lower and upper water first
gave existence to the earth and the sky, which are made by
the separation of time made the stars necessary

and find an inevitable consequence of this need for the

Separation. – But the Hebrews should not
only separate between the times; God set them in heaven:
mel " to make it bright on earth, to rule
"over day and night, to separate between light and fin
"ſterniß. Much and much has been written about
this contradiction of our verse with the creation of light
in Vs. 3 ff., whereby light and darkness, day
and night was separated. However, no one has
Contradiction resolved, not even Herder through his Hiero≠
glyph. We will try to present our approach in the following
to present a view of this.

The Hebrew thought of God himself in creation
present – as already discussed earlier; – by fine An:
being became brightness, light, day; through fine peace and
In his absence the light disappeared, it became night, darkness.
This active, directly acting presence of God
but only lasted until the completion of creation; the
created universe, the Earth, should, however, always continue and
not only during their completion, the change of
Light and darkness, day and night delight; God had to
therefore for the state after the completion of creation
fine light in one body, in one place,
had to use the light power that came out of him to create a

| Sun
body and present it at a fine start
Therefore he created “light places (and not only
Light) – this is the actual meaning of red
(which as a place of light therefore also has the meaning
lampstand, as for example (Exod. 25, 6.) – which also
means nothing else than: he created points which he
ſhis radiance penetrated, in which he
light power that emerged, so that in the future the
did what he had done in person and

in which he showed them with fine examples, the
had marked out the path (Job 38:19. mw II AN
N where is the way where the light dwells?) namely with
They illuminated the universe, day and night according to the
examples mentioned above. These light locations, in which
the emerged embodied light power was laid down,
According to the Hebrew view, they were tents, God built them
for the sun and moon and stars in the sky (Ps. 19:5),
out of the tent comes the sun, a servant of God (w
has this meaning according to the Aramaic verbal derivatives
the Radix), but ruler of the day, as God's
Representative – this is the same thing in the sky as the
Man on earth; from his tent the sun rises
in the morning and returns there in the evening (wes≠
half rise means: exit Ne, and set
domum rediit N). The divine light consists of the≠
half-separated from what the sun and moon spread,
it is above all (Job 25:3), as it was before
Sun and moon existed; moon and stars come
ſt not equal to his perfect light, ſt are not pure before
him (Job 25:5). So the sun and the
Moon, this greater and lesser place of light, created “to
“to make it light on earth, and to separate between
“Day and night,” and yet it had already been light
and was already separated between day and night:; – the
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2

Hebrew view agrees with the Indian, according to

which Brahma, the creator of the world, who shone around,
Sun as a fine governor, a manifestation of fine
a splendor, but the highest God
was just as submissive as the sun, the servant,
the Hebrew God – and it depended on this whether
they continue on their once determined, predetermined path,
or should stand still “he who speaks to the sun – and she
“He who seals the stars does not rise” (Job 9:7
“Sun and moon stand still in their dwelling” (He

bacuc 3, 11, cf. Joſ. 10, 12 – 14).

In the course of Indian cosmogony we find
now again the further execution, the creation of the
individual beings belonging to this category. In the 64th
Slokas list Bhrigu as having created: “ten moments
“(niméscha), eight kaſschthäs (one käschtha contains 18 Au
" moments) and the 30 Kalas (one Kalas contains 30 Kaſh≠

"thas). Thirty Kalas shall make one hour (mu-
"hurta, but smaller than our hours, namely) 48 Mi
" containing huts) and an Ahöratram (day and night)
“fol consist of 30 Muhürta.” This is the further
Explanation of the above short expression: he created
time and the parts of time, the stars and planets
– and we could still follow the following from Slokas 69
Determination of the 4 ages, Yugas, count here. – The
Sun as a created object was not yet
called (in Manu); the view that God showed her the way
has not been spoken out; it appears as
mentioned by chance; as a luminous principle it is continued
while often identified with the deity, the deity
It is still the one whose radiance dispels the darkness
scattered as in the first creation; the sun has its
Names more than nourishing, fertilizing princh
(savitri, progenitor, from the tribe su, from which also sol;

pushan, the provider, sürjas blos: the heavenly one of
svar 2.) – it cannot be separated from the heavenly world
fen (devas) themselves and is therefore called, like God, the sky≠
lische (surjas-devas), or, as they are called in the Rigveda
becomes “the adorable light of the divine ruler,”
and in the Samaveda “the eye of the soul,” which is
Creation of man to become the power of sight and the
eye, which of the Vedas, however, the:
nor is presented as created "delighted by love
“ He created the three lights (sun, moon, fire),
but nevertheless the deity itself is “the shining person”
“from which moments and other measures of time come≠
“proceeded.” The name of the sun, which probably stands for -
the oldest is to be kept, Aditja, indicates their existence
from the beginning; it seems to us a derivative of adi
primus; this Aditja was later renamed 12, as Son:
nengenien, distributed; the 12 Adityas were the N
aunts of the 12 months.

Here, many confusing and
seemingly contradictory views. But they resolve
so that in the oldest times the sun was considered divine
has been honored, as have the natural forces in general, that
but gradually, as one moves towards a higher religious view
raised up, the highest deity under the image of the sun
– whose splendour is the most fitting qualifier of the deity
finely shone - worshipped, and identified the sun and deity≠
cikte under the concept of the supreme being, until one ends;
ly, climbed to pure monotheism, God
and sun separated again, and the latter, whose attribute
was closest to the divine being, as
considered the representative of God, and from God he≠
created, without, however, excluding God himself from all direct

Influence on the illumination and animation of the universe abs
which influence is often found in the Indian

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Scriptures. Accordingly, we also find in
of the Maui cosmogony Slokas 65 called the sun
“which in a long time (day and night)
"belongs to both gods and men, divides,"
ie some spend 12 hours with people, others
with the gods, although at the same time the already
The previously stated view is that God's What
the vigilance of the mice and other creatures
or the day, his sleep or his absence the
Sleep of creatures, caused by the night. Thus, by:
God and his representatives still cross each other,
the divine sun, just as in the OT we see the divine
Shining light next to the sun and as if standing above it≠
The creation of the light force is in the
Slokas 77 is also presented in a peculiar way.
After the spirit (mangas), from which the
Air, then the wind is created "comes from the environment≠
" Formation of the wind forth the radiant, darkness destroys≠
y scattering light, which one can see in the quality of the figures
“calls.” (tad nipagunam utchjate, insofar as one can
The light only reveals the outline of the figures,
which can therefore be called qualified by that.)
The moon appears less frequently than the sun
Other writings of the OT with the provision that
given to him in the genesis, as King of the Night;
We do not find this definition among the Indians≠
divided, in Manu's cosmogony he is not mentioned at all
– as in Genesis the moon as well as the sun
not named, but only described as light;
places. In the Samaveda, the origin of the sun is described as
depicted as the moon in a peculiar way,
'a passage which we will discuss in detail below in Er:
creation of man. According to this name
The spirit created deities, from whose emerging

body many forces and objects emerged, which
be placed by God in the spiritual being of the same
had to and now broke the bonds of the body; at
On this occasion it is said: “the eyes were opened,
"A radiant look sprang from his eyes; from this radiance
“The sun was conceived (in accordance with

“the above expression: the sun is the eye of God
ity), – and afterwards: “the breast opened;
"the mind (your mind) came forth from the breast, so much≠
“ slightly more correct than according to Bopp: the spirit) and from the
“Minds of the moon.” And how later from these
embodied spirits, deities, man becomes, he commanded
these (sun and moon) are entitled to:
to take the places “the sun, becoming sight,
“pierced the eyes – the moon became spirit (Ser
, můth) and kicked in the chest."

Heaven and earth, the dams against the upper and
lower waters, are now according to the Hebrew cosmogony
perfected and permeated by the spirit that animates them
– the earth with the power of fertilization, which is
Herbs, bushes, trees revealed, the sky with
the power of light, which is reflected in the sun, moon and stars
newly revealed. After this completion of the main parts of the
Creation can be discussed in more detail.
Apart from the stationary creatures, there are moving things on earth.
liche (the contrast constantly emphasized in Indian
y in all standing and walking sthäsnu tcharischnu icha”).
The heavenly lights hold the middle between the two –
the sun goes out and comes home again;
do not belong to this category, but are outside or
above the same. From a population of heaven
by other beings than God and the lights, says the
Genesis Nothing, and only in later books are found
Expressions such as: the angels stood around the throne of God,

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| –
dee Congregation of the Saints yr y. B. Job
4, 6, Pf. 89, 6.), although, as already noted,
the existence of the same as messengers of God DN
thought, without allowing them to be created. Likewise, it is:
only in later Indian poems the population
of heaven by manifold divine beings:
paints, although we have already seen the creation of the same
in the Manu. In this invisible to mortals
district, says the Mahabharata, neither sun nor
Moon, but everything on earth in starry folds
appears, shines there through his own virtue and energy

E large bodies, although they only look like lamps on the earth

appear. Only pure, holy beings who through virtue

had made themselves godlike, demigods, genii, gods
lived in this charming city of the gods, where the prince of the
Gods surrounded by splendor. (Cf. Indralokaga≠
manam of Bopp, Sarga 1 and 2.) – The Creation
This heavenly dweller is explained by Manu by
Slokas 34: “the ten great Rishis, the lords of the
“Creatures, Maritschi, Atri, Angira, Pulastja, Pulaha,
“Kratu, Pratscheta, Wasishtha, Bhrigu, Narada;” –
"the 7 Mauus, gods and god-like beings, great Riſchis
“with immeasurable power, the Yakshas, Rakshas, Pi
“Fätfcher, Gandharves, Apsaras (heavenly musicians and
“Dancers J, the Asuras (enemies of the gods) – the
“Many hordes (who have a separate place in the Hin.
"mel income), – not so in the Hebrew Kos≠
mogonie, which, however, after naming the standing we≠
ſen, which were created by the power given to the earth,
now proceed to the enumeration of the mobile beings that
in the two components of the earth, water and land,
emerged. | : |
We believe that the main species of those many in
Manu, the supernatural being among the Hebrews

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57,
solederfindeite We hold the “saints,” the “sons of
Gods” and the drm certainly not for
identical. The saints are similar to those of the Indian half:
gods who, through a perfectly virtuous life, through
constant devotion and distance from Finnish pleasures
reached heaven, and which, according to the later Dar≠
position, so feared by the gods that this
they sought to divert them from their holy life, which
the interesting epiphode from the Rama jana “Wiſvamitra's
Penances" gives the clearest instruction. We present
the D, as demons, Satan (adversary), and
the 5099, the mighty strong, from the circle of
Sons of God with the daughters of men, giants,
who had a name since ancient times (Gen. VI, 4),
together with the Rakshas and Pisatchers, Asurs etc.
and keep the benei elohim or &lim as well as the malakim
for the devas of the Indians, which two nations the Er≠
Evidence of the oldest ideas of divine beings
ſare (also the Nephilim mentioned show through their Be≠
drawing "who had a name in ancient times" Wide
DEN Wood Dv to a time far in the past.)
and belong to the time of polytheism, which
the elevation to monotheism from Gods servants and 5
became children of the Most High God. We are content
here with the indication of our view. u

Genesis Vs. 20. “And God said, Let them swarm
"the waters of living moving beings; DBüs,
" They shall fly above the earth in the sight of heaven
5 (ie up to heaven). Then God created the great
“Sea animals, all living creeping creatures, of which the
“The waters teem with all kinds of birds
"according to their kind, and God saw that it was good."
We have here the proof that the Hebrews had the air
as a floating object between heaven and earth

5%

Stüffiged thought, because the inhabitants of the air, the birds,
counted among the aquatic animals, not further below under Er≠
creation of land animals. One will not
want to argue that in the following verse
It is said that the birds shall multiply on the earth;
the birds only find themselves in the air while flying, their
Nests do not float, but need the earth and its
Growths. That from the creation of standing beings to
which has become more mobile, seeks to represent:
to make it eye-catching through the expression
of lively life, activity, mobility, for which
These animals originate in water, they already document more,
as the immobile creatures, the living
Spirit, the divine power, mediates their penetration
their lives arose. For this is a higher degree of
Spiritualization, or a new side of the omniscience, with which
they are gifted; in addition to the mobile activity, they receive

They have the same power of fertility that we once attributed to
earth and its plants; for according to the
Creation is added Vs. 22: “And God
"swept them, and said: Be fruitful and multiply
"and fill the waters of the seas, and the temples
“to multiply on the earth,” that is, out of the power
of self-movement they were permeated by the
the power of fertilization that emerged from the deity. —
In Manu we find the sea animals and birds listed
in Slokas 44: “Eigegeboren, Beflügelte (find in Indian
“only different interpretations of the peculiarities of
“Birds that gave the reason for their name, such as
nd: B. Vogel = fugilis (Gothic fugls), ales = pakschin,
“while andadja remains peculiar to Indian).
“Snakes, crocodiles (nakras, the Hebrew 090
" accordingly), fish, turtles and what other species
“varieties of (land≠ and) water animals there are.”

Of the moving creatures in the water

the Hebrew cosmogony continues to the mobile beings
of the mainland, which are divided into two parts,
insofar as a division of the same, like the aquatic animals,
only by the force of movement, which others also
still permeated by a new side of the universal spirit
The creation of animals and humans will
presented separately, verse 24: “And God said:
“Let the earth bring forth living creatures according to their
“Species, large four-footed animals, vermin and whatsoever

"Earth lives according to its own nature; and it was so. It made

“God small animals according to their kinds, large animals according to
“of their kind, every creeping thing of the land according to its kind and
“God saw that it was good.” At the first sight
of these verses one is easily inclined to assume that
the moving creatures, just as the immovable ones above,
considered as the production of the earth by the Hebrew,
that the power of fertility, with which we first
Earth were penetrated, (the NY) much further to
be grasped as it appeared above. But partly one finds
This view is not expressed in other Hebrew writings:
spoken, partly gives us the recapitulating presentation
of animal creation in Cap. Il, 19 the commentary on Er:
clarification of our passage. We read there: “and it
“From the earth God formed every living thing of the field and old
“Birds of the sky.” Coming out of earth, in
our verse, therefore only means that the material, from which
God formed the animals (verse 25 Gy), earth, earth
that he filled this earth with the various powers

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of his spirit (as in the creation of mankind

means, breathed his breath into them), and thereby led them to
moving beings. Should the earth be the
Animals grow, so the author would have to

fequence the woffer animals emerge from the water

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had to leave, but no notice was given to the Archbishop:
tion of their creation. On the contrary
The Hebrews imagined the aquatic animals as well as the
Land animals originated, ie formed from earth and with
God's power, because in Chapter II, 19 not only
Land animals, but also some of the aquatic animals
called, namely the birds of the sky. Land: and water
The Hebrews separated them in creation only because
He separated land and water; he recounted their creation

especially because they had different apartments, not

because they came into being in different ways. – That

the power of fertilization also communicated to land animals

We do not read immediately after the story
of their creation, as we read in verse 21. This
We should not notice any lack because the human beings:
The story has not yet been told, through which the population

the earth with mobile beings is only completed; after
Human creation is followed by blessing, i.e. the inauguration
incorporation of the power of fertilization, even if there
with a special relation to man alone. In addition
the reproduction of the animal sex is already indicated
in the always added “in a fine manner.” –
In the Manuſian cosmogony, the creation of the
mobile beings of the land (as well as of the water)
mentioned among the other individual created beings;

we find Slokas 39: “the monkeys (fish, various

"birds), livestock (pasün, pecora), game (people),

“predators with teeth on both sides, worms,
" ſects, Patangas (a grasshopper according to Wilson), runs,
“Flies, bugs, all wasps and poisonous biting flies,”
and Slokas 43, 6, again: “Cattle, game, on both
“Side-toothed predators (Rakshas, Pisatscher, in
“Humans born in the womb (c.),” further Slokas 45. –
All these animal species arose, like the other created

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Details, in that their substance is determined by the
sides of the universal spirit. A special,

representation of the animal body that differs from this view
However, the Jajurveda says that
the different animal species through transitions, Dietamors
phoſen emerged. God, it says there, created
the human being and then approached the created woman.
“She thought doubtfully: how can He who begot me
" of itself, (in vestuos) approach me? I want a
"take on another form. She became a cow, and the
"Another became a bull, and came near to her, and the offspring⸗
"There were cows. She was transformed into a mare
"and he into a stallion; one became a donkey and the
"others to a donkey; so he approached her again and the
"The product was a single-hoofed species. She became a goat, he
"Goat; she a lamb, he a ram, so he approached her
"And goats and sheep were born. On these
“He created every pair down to the ants and
“the smallest of juſects.” These apparently very different
This representation will only become clear upon closer inspection
as more sensual, but in the essentials not from the earlier
If God himself in
a bull, stallion ꝛc. transformed, so it is called
Nothing, as he penetrated the formed body, the whole
formed material of the animal with those sides of its
Is that should be characteristic of the animal – God
itself lived in all animals, only does not live in these and
in man the same extent of his divine spirit.
But it was entirely Indian opinion that the spirit of
one body into another; the developed
System of transmigration of souls, which in this representation
which already underlies animal creation is well known enough.
As soon as that part of the divine spirit which
3. B. permeates man, from his divine

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Being loses through the actions of the meuſhen,
by the direction that man gives him from
his inhibiting body, and through the victory of the Un:
perfections of the latter over the perfect sides
of the former, the now diminished divine being must be in
a different body than the human one, the
for a higher degree of perfection of the local
spirit is built - the human spirit sinks to the animal
down, so the human body must become the animal

become; the kind of imperfection which the
human spirit has made itself guilty, determines the

Type of animal body in which he must migrate; il

For example, if he were disfigured by deceit and desire,

he may have received a snake body. – Suitable

In the opposite case, the human spirit is perfect

by completely overcoming the obstacles

of the body, it reaches a degree of perfection,

which is no longer in line with what

the organization, the building of the human body

pers is determined, so must the spirit of the body a

become better, higher, he ascends on the level

of the transmigration of souls, becomes a demigod or angel, like

you want to call it; is achieved through continuous victory

of the spirit over the respective body, that the latter

always becomes unpuffing again for the degree of

achieved spiritual perfection, one finally arrives at

such a degree of perfection that no

kind of body corresponds to the same more, so goes the
Spirit rises again into the Godhead from whence he came,
from which he flowed. We will therefore later
in the creation of mankind a corresponding representation
find that God first created the spirits, the higher beings, and
by migration of the same into the human body the
created people.

Now in Genesis follows the keystone of
Creation, the creation of man, the master:
ſharr of created things, the representative of God
on Earth. Only for the Earth and its inhabitants and
We see him as a guardian of creatures, but not
for the whole of creation, a part of which has already
had previously received his ruler, guardian; in heaven:
The light power of God was laid down to the same
Purpose for which a side of the universal spirit enters the human
physical body. "Then God said, 'Let us
“Men make in our image and in our
"image, that they may rule over the fish of the sea,
“ the fowl of the sky, the great beasts of prey and
"over all the earth, over every creeping thing that creeps

"on earth. – Thus God created man, after
"in his image, in the image of God he created him; a man
" He created them male and female, and blessed them
“God said to them, ‘Be fruitful and multiply
“You and fill the earth and subdue it:
“rules over the fish of the sea, the fowl of the
“Heaven and above all that creeps on the earth.
“And God said: I will give you every herb that
“seeded itself, on the surface of the whole earth, all
“Trees bearing tree fruits that can be propagated by seed
"men breed; they are food for you, and for all
“living animals of the earth, all birds of the air,
“every creeping thing on the earth that rejoices in life;
“Everything green was food—and it was so.”

As for the entrance to this last creation,
the pronounced decision of the deity, according to Bolten:
lation of the remaining created objects to the Meuschen
to create, as rulers of the same, we find in the
Samaveda a passage of surprising similarity,
since there too the deity, after the completion of the world.

and

creation, which is introduced speaking: “He thought: this find
1 truly worlds; I will create guardians of the worlds."
According to both representations, man is not
created for its own sake, but only for the world
will, which cannot by itself, without a representative
the deity on earth, could exist. In general,
in neither of the two cosmogonies a purpose of the Schö≠
fection is visible, which is probably difficult to ft from ftill≠
can be determined by a person, or has become .

In the Indian cosmogony it is stated that the

Creation is useless, that God plays everything, as it were

for my own pleasure, and it is

the certainly correct idea that constant activity≠

ity, constant activity and production of a being

the divine spirit is an indestructible concept, as

also the human mind without interrupted occupation
and active activity (may it be expressed through the body)
make it possible or not) cannot live and exist. The
World creation is therefore a necessary consequence of existence

of the divine being8 – insofar as man is therefore:
exists only because God exists. Because
the necessity of constant, active occupation of the god≠
spiritual spirit, the Indian also does not just take a white
creation, but a countless, ever-continuing
multitude of world developments, from which the immeasurable
explain large periods of time, which, for the first time in
read her writings, we found them fabulous and fantastic
We read, for example, in Slokas 80 of the man:
manvantaräni asangkhjäni sargah sanghara eva tcha
kridannivaitat kurute paramöschthi punah punah: us
countable periods (over the scope and
Meaning of a manvantaran, see the translation below)
is “creation and destruction; playfully, so to speak, makes
and this the Most High again and again. This very sum,

a Bu... 7 Ge
that God is driven by a constant urge to create
driven, lies in several often used
Expressions such as Sl. 8 a – this, eager to
“ create (sisrikschuh) ”, Slokas 25, b “he created these
" (Forces), growing all these creatures (which
"gifted find) to produce (eraschtum itchtchhan im&h
“pradjäh”), and the same desire will be given to the successor of the
Creation, communicated to Manu, Sl. 34, a “and I,
“(Mauu) eager to create, repented—and created.”
In the Jajurveda: pleased with creation, he created me.
– Some expressions in the Old Testament also indicate that God
created out of an inner urge to create “he
"rejoices in his good works" (Ps. 104:31) – "our God is
"in heaven, He does everything that pleases Him,"
(Ps. 115 2.) “in heaven and on earth, in the seas
“and all the depths (135, 6.) created by him
Sun "rejoices to run its course like a hero
(Ps. 19:6). However, there is more in Hebrew, especially
In later times, the prevailing view became that
God created the earth (though not the whole world) for the
created for the sake of humans, out of love (cf. e.g.
as an example for all the whole 136th Pfalm, na≠
mentally from VS. 4 onwards), without further investigation,
why man himself was created free. For if
the world came into being for his sake, he could not, as it
is presented in Genesis, created for the sake of the world
fine. One must then explain that the urge of love
the divine spirit, an object of love, a being
create, against which he creates fine songs through newly created things
could prove, just as the creation of man
itself a proof of the same, the first state
of the Hebrew created man, the condition that
God had intended for man, but he
rich itself worsened, had to be a four-year-old:

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the

more proof of God's love will appear – the earth
'could not be edited, everything brings itself
towards pleasure, desire and others arising from it≠
constant disturbing passions disturbed the mind
not yet – only guardians, rulers of the earth at God's
Instead, man should be. In the Jajurveda
the cause of creation, which lies in God;
pronounced in different ways, which bear some resemblance to
both mentioned. First it says: “He formed the
"Soul (namely as a part of itself, which now
"but was separated from him in a special form),
desirous of being gifted with a soul,
That is, desiring, as a being embodied with this soul
Beings to exist, or to become human. Afterwards
he continues to create more people; because “he felt no
“Joy, and therefore man does not rejoice when
" he alone is. This passage will be considered further below
– According to all these different representations
it is always a side of the nature of the divine Al:
spirit, which the existence of the world and man
makes necessary; even if man is
“Love is created, it does not exist for its own sake,
rfendern because the impulse of love made it necessary to
Object of the same to create, to express, as according to the
Indian view, the indisputable effectiveness of the divine
This makes constant creation necessary; God must
works fine.
To express the meaning that man should:
representative of God, – according to the Indian expression Wåch≠
ter of the worlds, – should be, it is the way of thinking
the Hebrews a necessary requisite that man
created in the image of God. It is not
probable that from this expression () 00
9 Dr) could conclude that the Hebrew world creation

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be conceived completely anthropomorphically and must
have the physical form of a human being, even if at another≠
other passages of the OT speak of God's hands ꝛc.
His invisible and incorporeal being is evident in many
passages of the OT are clearly expressed. It seems
only in the expression that the nature of the
human spirit completely to the spirit of the divine

Essence expresses that the former is an outflow, and as part
an image of the latter and in its original
Perfection is only limited by the shackles of
Body. This view is now also present in India:
positions, which at the same time, however, lead to the divorce of the
gender. In the Manu we read the creation
function of man Slokas 32: “Into two parts
"his own body (the Creator), he became half
“Man and half woman; in the latter created ray≠
“living beauty of the sublime” ie he himself embodied
ſhe, as it says in the Jadſchurpeda “he became all beings
"he with a body of 16 limbs" "in creature≠
“It is interwoven and interwoven with various threads:
" shapes of being, "he was soul, carrying a human≠
“like form” or in the Samaveda “he came out of the waters
“far away and formed a bodily being.” (Cf. the
Incarnation of the Spirit in the NT). He himself
became a man, was a whole man - the one on
The people living on Earth are only half people, only
Halves of this One Whole Human Being, thus also lead to
in this respect only half a life, just as they, after
the earlier remarks, only half the time of their
existence on earth, because one half is dark≠
This view is almost even more beautifully presented in a
a passage in the Jajurveda already mentioned above, where
It says: “He felt no joy, and therefore he rejoices
"Man does not, when he is alone. He wished that
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existence of another, and immediately (as a result of the wish≠
u ſches) he became like man and woman in exchange≠
" impoverishment. He made his own self split in two
"fell, and there was man and pasture. Therefore this
“(Body, so separated) as it were an imperfect half
"non himself. These two Indian representations
give us the commentary on Hebrew. God lets
the human beings emerge from themselves (2), ie the
human soul - the formation of the material is in
first chapter of Genesis is not discussed, it is explained later
gets; - Man and woman find it, in which these ge:
ſhaved soul revealed; although not clearly expressed
It is clear that both together are only one person:
present, so one could present it in the style of:
deucks find; Dam is not a term for man,
but for human, this collective word uses the
Genesis “He created man!” and then continues
“he created a male and a female” (Grandma),
to clearly prove that both were contained in n;
and through its separation both are dissolved. That
precisely this view - man and woman represent only

A person – entirely in the spirit of the Hebrew people
was founded, proves the second in the mouth of the
Hebrew people's living narrative, which is based on its foundation;
is not different in character from the first. Cap.
U, 7: “God formed man from the dust of the
"Earth and blew into his fine nose the breath (spirit) of life≠
"bens; then man became a living being. In
The first representation was the way in which the
The material of man arose, completely ignored, just like:
as is the case with the representation of animal creation
was. In general it was said: God created the
Humans, like animals, that is, he let their souls pass through
Exit from N spirits maintain separate existence

ten, which after the formation of the material sheet shower

penetrate and prove (, God breathed into his nafe
“the spirit of life.”) In the second story
also the idea of the origin of the material;
carried – the created earth offers as for animals, fo
for people the material, the penetration of the different
which aspects of the mind distinguish all creatures from
each other, not their substance, which is the same in all. – Also
In another respect, the representation in .c. II. is a

Execution of the in c. 1. If the idea that Mam

and woman is only a human being, only hidden there
indicated, it is presented here with the greatest possible
ity and presented under a very Finnish image.
Chapter II, 18 and 21. “And the Lord said, not good

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“It is that man lives for himself alone, I will give him

"make a helper like him. Then God sent a
"deep sleep fell upon the man and he slept;
" he took one of the fine ribs and closed the place
"with flesh. And God built the rib which he had taken≠
“from man to woman and led her to
“People.” The intention of this representation is obviously
the unity of man and woman also through the nature
and way like the body, the material of the same
create, to present under an image, and therefore

Afterwards the man says: This is the flesh of my

Meat, – therefore, in the future, man will only
Attach to women. – The representation of the letters lies
immediately based on the idea that the man owns the

be the head of creation, the woman from him:

dependent, is under him, because it is a part of
presented to him, which only through his existence and under
Presupposition of the same existence. This idea,
that the man is the head, the preferred part of the
humanity, the woman is only a subordinate Erika

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have, is also clearly expressed in the manuscript, in that it

Slocas 96 states: “Among beings, the living ones find the

“The best of the living are those who have an understanding
"Living life (buddhadjivinah), among the wise
“the men, among the men the Brahmins ꝛc.”
From this subordination of women and the view that
it only serves to make the existence of man a full⸗
constant, to make him a complete bastard (to
complement), explains, for example, the custom that the woman
a dead man himself on the pyre
follows because it is virtually impossible for her to
to stay behind.

The Be given to man in Genesis:
missing – the power within him, which also the rest:
was incorporated into a being – is reproduction, continued
solid creation; the divine spirit dwelling in
The necessity to work, to create, must also be
Outflows and separate parts of the same, the
human spirit, which God himself with the
Examples of creation preceded and thereby
has shown the way. As God has his equal (in spirit)

created, so man creates his likeness. The own;
But only the man is the creator, that is why he is
the more excellent, for he is more like God. "He
"becomes one (identified) with the woman, and thus, being
"Like her own body, it does not destroy her; she cultivates love:
“ full of her own self, so received in herself, and
“As nourishing him, it must be sustained by him.
“(Therefore the wife is called bhärjä, ferenda, sustentanda).
“The woman nourishes that fetus, but he loved and cherished
“before the child and do so after its birth.
“As he holds and cares for the child, before and after
“Birth, he loves himself: and this as an eternal consequence
“of the persons; for this is how these persons are immortalized.

“So is his second birth.” So says the Sama≠
Veda about what the Hebrew text simply says is a
blessing of the human race; the Indian seeks
to be more closely separated, as man does with the Forte
leadership of the sex only the creative deity
imitate, and also adds how he is
Son linked to the future, represented in the future
From these last very appealing thoughts,
that man without a son is completely isolated in the world
and the bond that connects him through his ancestors
linked to the past, would break off that
the son is for him the bond that binds him to the
future, to make it more tangible, formed
the religious view that the father is at the level of
Transmigration of souls could not ascend higher if
no funeral sacrifice was made for him after his death
and the son had to offer this funeral sacrifice.
If no son (or very close male relative,
which needed to be substituted) was present,
the deceased fell from the level of souls reached≠
migration down again. It is in this religious approach
So basically the main purpose of man is
what he was created for, namely his
to reproduce the genus. N n
Although in that representation of the half-heartedness
of man (and the more important, more significant half
of the human living in man) mainly only the
physical differences between men and women are taken into account
and “is highlighted, so no one will miss it,
like many other highly attractive and true thoughts in
lie there without being emphasized. Man
is also only half a human being in that the spirit,
which, for example, is inherent in the man, only to the sides
can be trained, which the living conditions of the

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man necessary and carry with him,
consequently only achieve half an education, – and fo lie
some others actually more recognized than by the men:
spoken or clearly conscious thoughts
thank that representation as the reason to highlight
must be left up to each individual.

Finally, we give a slightly modified
View of human creation that we have in Samabeda
We find them at the place whose entrance was
already dressed earlier. "He thought: this will probably
"Worlds; I will create guardians of the worlds. So
“He came out of the waters and formed a bodily being.
“He looked at it and the mouth of the being thus looked at
"opened like an egg. Speech came from his mouth
"Out of the speech came fire. The Rafens
“The holes widened, breath blew from the nostrils;
(Meaning: the divine spirit enclosed in the body exploded
the bonds of the body, from which the openings, mouth,
Nose x. emerged, through which the spirit pushes out.)
From Athens, air was spread. The eyes were:
"up; from the eyes sprang a gleaming look, from
From this radiant gaze the sun was conceived. The ears
“expanded, from the ears came listening and
"from this area of space. The skin stretched
"uuns; from the skin sprouted hair and from this he:
" Herbs and trees grew. The chest closed
"up; from the breast the smell flows forth and out
"The moon's spirits. The navel bursts; from the
"Needle came devouring, from this death. The stuff
"organ bristles; from it flowed fertile seed, wherefrom
“the waters had their origin.”

The beings thus formed are, however, not human beings,
but deities, from which we can draw the following
Wise men see emerging: “these deities, all

so formed, fell into this wide sea and to Him
"They came to Him with thirst and hunger and spoke
“so: Grant us a smaller state in which
"we may enjoy food while living. He offered them
" a cow's foot. They said: that is not enough for us. He
" presented a horse figure to them; they said: also the
"is not enough for us. He showed them the human form.
"They exclaimed: Well done! Oh, wonderful!
“Man is only half called: well-formed.”
Man was destined for a higher life,
at the request of the spirits themselves, man. yd run
NN (Ps. 8:6) –

As well as in this representation Wa Wc

from the previously presented views, as well as in
some others. The problem of the origin of the world is
difficult than not to take different paths
should, in order to solve it in a way that is consistent with one's own
The Indians were aware of this
consciously in the most ancient times. The Rigveda already
speaks clearly enough about it: “Who knows exactly
“And who will say in this world, from whence
“and why this creation took place? — Who hardly
"Furthermore, know from whence the NE and where
"this manifold world arose? or whether held, whether
"not? He who is in the highest heaven, the ruler of this
“Everything is, knows it, but no one else can
“have this news.”

Nevertheless, we hope that these papers have contributed

to have the main direction which the Indian and
Soul Spirit to solve this problem, to
explore.

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Because in the above we are mainly concerned with the course
the Hebrew cosmogony was followed and then the
individual features of the Indians, without
| to give priority to their order
can, it does not seem inappropriate to us to use the Indian Kos≠
mogony in the context as it is in the
Manu is read. We therefore add a translation
this Mannian cosmogony as the keystone of the manuscript≠

development.

=.) Translation of the cosmogony in the first book of

∗ Manavadharmaſaſtra.

To Mauu, who focuses all his thoughts on one point
great sages (Maharshis) came,
honored him as he deserved and addressed him in the following
words. “Please, Most Reverend One, grant us the
Laws of all castes and other creatures, as they
Ages, for you alone, O He≠
habner, know the nature and essence of the production
this whole creation of the unthinkable, inexhaustible
God.” — So earnestly asked by the great-believers

replied the infinitely powerful with expression
Respect to all the great sages: “fo hear
"My speech. It was this (all around) in the darkness:
enveloping, unrecognized, not separated by characteristics, in un;
distinguishable and not knowing each other, like
Sleepless completely. Then Spajambi appeared, ai
(God), the Uncreated, he who created this.

—

Origin of the great beings (or the great source of the
being), endowed with omnipotence – he appeared the darkness
distracting. He who reaches beyond the sensible,
spirit-like (sükschmo, tenuis), uncreated, eternal, all
Creatures encompassing beings within themselves cannot be thought
can – as such he shone in his own person
Deep in contemplation, with the desire
to create the various beings in his own body,
he let the waters flow out first, and in these the
Seed. It became a golden egg, for him, the thousand≠
radiant, like in brilliance; in the egg produced itself
Brahma, ancestor of all worlds. The waters are called
Nara, because they are created by the world spirit (God, narah)
(as it were the Narians, coming from Nara); because they
were the first thing that he (God) penetrated (namely with
his seed; actually: to whom he approached, namely:
fruitful), which is why it was given the name Näräjanah.
Because that cause (of all things) is uncreated, eternal and the
Essence of all being and non-being is (both
This meaning can be found in the sadasadäâlmakam, as:
whose essence consists in the fact that it simultaneously exists and
does not exist.) Therefore, the spirit, as created
Being called Brahma in the world. – In that egg
The nobleman lived for a full year; then he himself divided
it through one's own reflection (or: through reflection about
ſelf (atmanö dhjänät) into two halves. From these
He separated heaven and earth into two halves, in the
In the middle the air, the eight quarters of the sky and the eternal
Space of water. Then he drew forth from himself
the spirit, which simultaneously has and does not have existence, from
the spirit the ego (self-consciousness, individuality)
duality) the Rather and gentlemen, – furthermore the great
World Soul, all three qualities, then gradually.
Abilities to be perceived by the senses

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and the five senses. Of these six, immeasurably powerful

penetrating the delicate structures with their own substance
He separated all beings. Because the delicate structures of his
Embodiment (of his mortality, body) fie the
fen six near (àsrajanti), therefore the wise
sarira fine body called. Into this now move a
those great beings (forces) together with the deeds (the
“Thatkraft”), and (among them) the spirit with the delicate
Creature, the incorruptible, the creator of all beings.
From the delicate body parts of these fevers (the action power

as fiebente) great-powerful spirits, this, from Un
transient transient. The nature of the every malice
The first created of these always attains the next;
which and what kind of beginning it came from, which and
This kind of thing always remains. The names and
He first determined and separated deeds in detail according to
the sayings of the Vedas. – The Exalted One created the
spirit-like host of the active, animated God:
devas and demigods (sädhjas), and the
eternal sacrifices. From fire, wind and light then
Brahma to complete the sacrifice the eternal threefold,
named Ritsch, Jadschuh, Samah (the three Vedas, Rig
veda, Jadfhurveda, Samaveda.), further created time
and the parts of time, the stars and the planets, the
Rivers, seas, rocks, plains and depressions (unevenness),
Piety, speech, joy, love and anger and brought
then this (endowed with it) creation, wishing
(eager) to give existence to these beings. In order to give existence
dition of the actions (in order to determine them according to their nature
to be able to describe it with a predicate) he left (the
concepts of right and wrong, subjected these people;
create the objects (dvandvaih, deu duality),
the luck or misfortune. Those destructive small
Substances that are effective in half of life

9
appear, were in ancient times everything that existed, at the same time
woven in. (I understand this difficult slocas,
that by creating the opposites, which each
life should be inherent, half the fiefdom an unhappy
was that misfortune, as one side of the opposite,
as well as other created forces, delicate body parts
– as existing and non-existent at the same time – settled
be, and that it is designated here by an vjo matr&
vinäsinjah, the small destructive substances; of these
the body of every created being is created immediately at the
Creation, which thereby gives rise to the opposites
is subject to.) Which direction to act he, the
Nobleness, once given to a created object, which
This constantly results in self-consequences, such as wildness
or drunkenness, gentleness or cruelty, justice

or injustice, truth or falsehood. What he
Someone has determined this at creation, that may
always follow him. How to respond to the signs of
Seasons, these themselves follow only by the law of
Cycle of time, so the embodied beings
each of us follows his own specific deeds. (An analogue
This view of predestination offers the Hebrew teaching of
of original sin, as well as the acceptance of the Book of Destiny in
the hand of God.) For the enrichment of the worlds
For his sake he created from his face, arms, chest and feet
the Brāhman, warrior, Waiſja and Sudra. (The four
Castes, which correspond to those members of the body in reſpective
order.). Then his own body in
splitting into two halves, he became half man and half
Half woman; in woman the Exalted One created 3
Whom he then created after performing penances,
radiant spirit, who, know, was I (Manu), who
Creator of all, you best Brāhmans). I now,
eager to produce creatures, created ∗ very long

appointed penance first the ten great sages (ma-
harshin), the lords (rulers) of the creatures, –
the Maritschi, Atri, Angiras, Pulastja, Pulaha, Kratu,
Prachetas, Vashishtha, Bhrigun and Narada. These
created seven other very brilliant Manus, Devas
(Gods), God-like, great sages with immeasurable
Power, the Yakshas (servants of Kuvera, the Indian
Plutus) Rakshas, Pisatscher (both types of demons), Gand:
harves, Apsaras (heavenly dancers),

Asuras (enemies of the gods, who were also called Suras),

Snake demons (inhabitants of the underworld with human≠

lichem Autlitz and snake exit), snakes, Bogel:
deities (suparna, the name is especially used by
Garuda, the sacred bird on which Vishnu rides),
and separated from the Manes (who have a special
place in heaven), lightning (as serving God≠
ities, as in Hebrew; 'fo also the following natural phenomena≠
storm clouds, Indra's red bow, meteors,
Storms, comets, multi-form light bodies, furthermore the
Kinnars (demigods, servants of Kuvera, singers or
Musicians in Heaven) – monkeys, fish, various
Birds, livestock, game, people (These also come
later again; it is the continued indirect
Creation according to the example of the supreme Creator himself,

which gave the prototype of human creation; above
Man was still called purusha, as having emerged from
the highest spirit, which is also called purusha (German: Bur):
ſche, Purſche ?] only here is he named after Manu, the second-
ten, continuing creator Manuschja, the Manuian.),
predators with teeth on both sides, worms, insects,
Patangas (Wilson: a grasshopper), runs, flies, wan-
zen, all puppies and poisonous biting flies, as well as the ver:
various fixed (immovable) things. So
All this, standing and moving, was

every purpose created by those great minds through
vigorous work and persistent penitential exercises. f

Manu now continues to detail even more
and refers in particular to the order in creation.
Consideration, addressing his listeners as follows:

What nature and what purpose of the same
is known here, I want to present to you now, and the
Order in its origin (So the dark
kramajögam djanmani must be explained by
krama means order, method, uninterrupted progress.
If, on the other hand, one considers the meaning of a sacred precept or
pracirice prescribed by the Vedas, which Wilson considered
the first one, perhaps in the words of the
meaning: and their determination at birth, the
but was already expressed through karma.) Cattle
species, game species, predators with teeth on both
Pages, rakshas, pisachas, people who are in the mother:
body arise, self-born, winged beings, snakes,
Crocodiles, fish, turtles and which species of
Types that exist on land and in water; through
Heat-produced (svedadjam, insects and worms etc.)
Wasps, poisonous flies, lice, flies, bugs, and
whatever else of this kind comes from heat; - all come from-
sprouting, fixed things that come from seeds and leaves
men shoot up, annual plants that mature at the time of
Fruit die, plants with many flowers and fruits-
ten; trees, some fruit-bearing without flowers, Vanas-
called pati (lord of the forest), others flowering as well as fruiting-
carrying, Vriksha because of these two combined properties-
ſcities. (vrikscha with an allusion to the radix
vriksch, as a verb eligere, comprobare, hence the
Selected, proven.) Furthermore, flower bushes, lawns
various kinds, grasses, from seeds and stems-
sprouting plants, creeping plants, shade plants.

Now

Those subject to luck and misfortune:
head, clothed with many-faceted darkness because of their
The will of deeds has within it the consciousness. (The Stlocas
has already been partly explained; its purpose is to explain the essence
of the creatures on earth, which
from a part of the divine universal spirit, surrounded by
Darkness, exist. Under darkness, theis shines here
the contrast of light understood in fine generality
to be, partly the body itself, which is
Light of the Spirit; especially in the latter respect
is called diverse. They have within them the
knowing that she, clothed in darkness, is destined for happiness and
misfortune.) This determination has been made by the
worldly trivialities (darkness and misfortune subject
too fine), originating from Brahma, taken forth (on
the creative spirit), in this terrible world of
ſchopfe, which always rushes to ruin.

Now that the unthinkably powerful Ad and
also created me, he went into himself,
henceforth exchanging time with time. When the Heavenly
awake, this world is in lively movement; when he, the
Let yourself rest, sleep, slumber. Everything has
While he, the Blessed One, sleeps, the
embodied being of their actions and the spirit of
finds itself in tiredness. When they suddenly dissolve into this
great spirit (when many die), then he sleeps, the
Soul of all beings, blessed, enveloped (by darkness, only she).
He hurries away to the darkness and stays there for a long time with
the senses and does not perform its work (in the creature)
Therefore, it is pulled away from the body. But if,
delicate structure, he recreated the seed and
ſturing standing and walking beings, he is free from
Body (as penetrating and animating divine
in its generality, which is not tied to a specific cure

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2 to 5
bound because it penetrates into all bodies.) So
The Imperishable One continually animates and kills through
Waking and sleeping all this walking and not going≠
present. =
He also wrote this law book (the Mänavadharmafäftra)
made and made me appropriate (vidhivat) from the beginning

teaches in his own person, I then taught it to those ten wise men

(Munis), whose first Marichi. Bhrigu (One
of those ten) recite the same completely, because
and this way he has received it completely from me
(mattö' dhidjage, actually: has it gone through, has it
read at my event). ZZ
Thus addressed by Manu, the great
Sage, Bhrigu, pleased with the spirits of all the Rishis:
So listen. The one from that directly from the God:
Manu created (vansjäs) six other |
Manus, the great-minded, great-powerful, created everyone
fine creatures, namely Svarötschiſh, Uttamih,
Tamaſah, Raivatah, Tschakſchuſchah, Mahåtetſchah, and
Wiwaswatſutah (the latter is Manu himself, the former
six created by him.) These are highly famous:
ten Manus, the first of which was immediately from Swajambhu
had flown, each one brought his own creatures,
and so all this walking and non-walking, ten
moments (niméscha), eight Käfchtha (one Käfchtha –
18 Nimeſcha) and the 30 Kala (1 Kala = 30 Kashtha).

Thirty Kala should make one hour (muhürta = 48

minutes) and an hourglass (day and night length) fol
consist of 30 Muhurta. In a period of day
and night, which belongs to both humans and gods,
the sun divides (half here, half there).
The night is for the sleep of beings, for lively people
conduct of deeds the day. In the human Ahoratram
is the month of the divider of both halves; active and active≠

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guides bring Krishna, the white one, for whom sleep is
the night. In the divine Ahoratram but if the year
the divisor of the two. (This Slocas is from Man≠
yellow of comments dark.) Day free the course of the sun
north of the equator (udaga janam – ultraräjanam; udak
and ullard = north), the night the course of the same
south of the equator (dakschindjanam), – What length
but a Brahmin has day and night as a whole,
and with what length and in what order the Jungas
(Ages) follow one another one by one, that's what you hear.

For four thousand years the Krit a Juga was called
(as literally in the text, ichatväri sahasräni; only sahasra
must have an unusual meaning; because the
Kritajuga contains one million 728 thousand years.); the
Period between this and another Juga, such as
which at the end of the Juga (sandhja and sandhjänse) has
just as many hundreds (400). In the other three jugas
with the intermediate and final periods flowing into one
away (ekäpäjena) thousands and hundreds. What these four
Jungas according to the original count,
namely twelve Sahasram of years (Sahasram, a
Derivative of sahasra, thousand, is the epitome of many tan≠
send, an aggregate of many thousands. Further down
It will be found that one Sahaſram has 360 thousand, twelve
Sähafram also contains 4320 thousand, ie 4 million
320 thousand. The Treta Juga will be 129 thousand
6 hundred, the Divapara to 864 thousand, the Kali to
432000; this sums up with the amount of
Krita, give 3,157,600; the Sandhjas have the catches
one sixth of their Jugas, with them the Jugas
3 million 683 thousand 2 hundred, therefore the
Sandhjanſas contain 636 thousand 800, whereby the
the above sum is paid in full. The Kaliſuga begaun
8000 BC, so the Indians assume that

–

3 million 891 thousand years before Christ's birth:
floſſes; but in every Juga there is, as is well known, a
new world.) – this is called a Yuga of the Gods.
Make thousands of such divine Jugas,
notice, a Brahmic day, and just as
much A Brahmic Night (4320 million). So
know the beings, what knowledge of day and night
assume that a pure Brahmic day ends with the
thousandth (divine) Juga, and one night the same
Length. At the end of this day and night length awakens
He (Brahma), the slumbering one, awakens he creates the
Spirit, which is the essence of being and of non-being at the same time≠
has its own; the spirit creates again and strives to
Desire to create; the air arises from it, of which a
Quality is sound; from the air arises through circulation
transformation the mighty wind, the pure, all well-being≠
růche wearing, which one considers a quality of touch
holds. From the transformation of the wind arises the ray,
shining, darkness-dispelling radiance, which one calls the Qua≠
lity of the shapes (of form). Through transformation
of shine, the water is allowed to emerge as a quality
of taste, from the waters the earth as quality
of the smell. With these words one tells the story

examination from the beginning. (The content of this last presentation≈
tion shows it clearly enough as a second relgtion
about the new creation, which the book with the
own words of its author, as the
Added ɔc. makes evident.)

The divine Juga, of which we said earlier that
it contains twelve Sahaſram, taken seventy-one times≈
men is called Manvantaram (i.e. period of
Man; seven such periods were assumed, after the
seven Manus and between each two a sandhja of some
Millions. One Manvantaram lasts 306,720,000 years,

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consequently the divine Juga 4,320,000, which is for

A Sahaſram gives the number of 360,000.) Innumerable

Throughout Mandantaras there is creation and world destruction;
How playfully the Most High creates this again and again.

In the Krita Juga reigns through the Lord of the
four (Jugas) perfect justice and truth; through
Injustice can never bring any advantage to man≈
ſen (in this Juga). In the others, however, the
Law through the actions of people gradually
confused, by theft, untruth, fraud, so that
it gradually loses itself. Without fault, in everything
perfect are the four centuries (fo literally; var-
But schasatäjuh probably stands in the more general sense of
a longer period, since the Kritajuga 4000 years
included) in the Krita Juga; in the other of these (four),
whose first Treta (the second Juga, the following are
Dvapara and Kalijuga) gradually worsens the
Time. (äjur hrasati, aetas diminuitur), – In the Vedas
the age of mortals is determined; the blessings of
Deeds and the virtue of physical beings bring in
the world a Nachjuga (Anujugam). Other Tu≈
The laws (or dharma) of men are found in Krita
Juga, others in Treta and Dvaparajuga, others in Ka:
Kuga in accordance with the worsening of the Juga.

Piety (tapas) is considered the highest in Kritajuga
called, knowledge in Treta, sacrifice in Doapara, freedom≠
ity is the only one in the Kalijuga.

For the sake of careful care for this whole family
The brilliant man particularly emphasized the deeds of the
Mouth, arm, chest and foot born (ie the four
Castes, which consist of the mentioned members of Brahma in
reſpective order.) He created for the Brahmin
teaching the holy books (adhjäpanam), living
of the same, the sacrifice and the instructions for it (see below;

2

I distinguish jadjanam and jädjanam, the latter as from the
causal form, although Wilson explains it: conducting
a sacrifice), generosity and the acceptance (of
legal gifts, pratigraham); for the Kshatriya
(Warrior) the care of family, generosity, studies
of sacrifice and freedom from sensual impressions;
for the Waiſja care for the livestock, generosity, study
of sacrifice, trade, interest, and agriculture;
but only one business did the Exalted One assign to Sudra –
the willing service of those three castes without refusal.

Above the navel, man is generally considered
considered purer. Therefore, for the purest part of the same
the face of the deity. Because from this
the most excellent member of Brahma, the Brahmin,
because he is the firstborn and is based on Brahma, the≠
therefore he is rightly the most excellent of all these:
For Svajambhu created him according to practiced piety≠
grace (tapas taptvä) from his own face, to all≠
first, for the offering of sacrifices and funeral offerings and
for the care of all this. Whose sacrifice the inhabitants
of the Three Heavens continually eating with the mouth and
whose funeral sacrifice the manes: which being is more sublime
for he? Among the creatures, the living are the ones;
most respected, among the living the intelligent living,
among these the men, among the men the Brah≠
manen, among them the scholars (vidvänsah), among the
Scholars who have knowledge of what happened
(kritabudhajah, also historian, if one does not
wants to clarify: those who have practical understanding), among them the full≠
leaders of deeds and among these those who know≠
possess the ſhip of Brahma. The Birth of the Brahmin
is the eternal embodiment of law (or virtue,
dharmasja). For he, born for virtue, will
formed to identify with Brahma (brahmabhüjaja).

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The created Brahmin will be reborn on earth
born, he is the Lord of all beings, to guard the
Treasure of the law. All that is in the world
finds, is the property of the Brāhman, through his advantages≠
ity and noble descent is the Brahmin of all this
worthy. His property is what the Braähmaue
enjoys what he lives in, what he gives away, and because the
Brahmins are not selfish, the rest also enjoy
Being. To separate his actions from those of the others
was created by Svajambhu himself, Manu, who
wise, this law (the Månavadharmaſaſtra) was enacted in ancient times.
The white Brahmin must do this with great care≠
read through and taught completely to the rest
him, but from no other. Which Brahmin, firmly
in his vows, reads this law, he will never
more defiled by transgressions that come from heart, speech,
body. He purifies the earth (pengktim) and
the seven belonging to the family each backwards and
forward (vansjänsicha supta sapta paravaran) and is
also worthy of this whole wide earth alone, This
(Law) is the best way to welfare, this serves to
– Expansion of knowledge, this is eternal glory, it is
the highest happiness (or: the highest knowledge, wisdom)
ſcience; nihsréjasam actually means the union
of the human spirit with the primal spirit, therefore the highest
Luck and luck in general; a derived meaning is
but knowledge, learning, apprehension, couception)).
In it the law is fully described, as well as virtue
and errors of actions, and the eternal
Law of the four castes. The highest law is the law
called Sruti (the law revealed in the Vedas;
sruti, hearing, revelation, means the Vedas themselves)
and recorded in the holy books (marta, derivative
from smrili). Therefore, constantly occupy yourself with him

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the spiritual Brahmana. Lets the Brahmana leave the
law, he does not obtain the fruit which the
Vedas; if he obeys him, he may become rich
Fruit shall be his reward. As the wise (Munis) thus
Course of law (the fate that is passed on to the obedience
compliance or non-compliance with the same) after the
Laws, they recognized this highest law as the
Root of all piety. The origin of the
world, the act of sanctification, the payment of money≠
the most excellent way to perform the holy ablution
“lead to the attainment of womanhood and the nature of
Marriages, the fulfillment of the great sacrifice, the eternal

Custom of the funeral ceremony (Sraddha), the essence of the
different ways of life, the vows of Snataka (Snataka
is a house manager – one belonging to the first three castes
hearing man who, in a certain period of time,
Finish studies and get to know the Vedas in particular
had to; if he did not finish it at this time, he is called
vraiasnätakah, i.e. one who only has the vow
to complete – this is what our
place), what is permitted and forbidden to eat, the holy
ung, the purification of things, the purification law of
Women, the pious exercises, the liberation of the spirit
(from the body when merging into the Godhead), the Ent:
ſaying of everything sensual, the complete royal law, the
Guideline for the execution of deeds, the regulation
about the way to give evidence and ask questions
should lay down the law for women and men, the law
the division of inheritance, the game, the cleansing of mistakes,
the service (business, trade) of the Waiſjas
and Sudras, (the determination of) the (marital) Der;
unification of those belonging to different castes, who have nothing
cord in the misfortune of the castes, the way to commit transgressions
atone, the course of the world, the threefold source of

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actions (it means the three gunas), the highest
Happiness, the touchstone of virtue and fault;
lations, the eternal determinations about countries, families,
tribes, about heretics of various kinds – all this has
in this law book Manu taught. As Manu once,
asked me to proclaim this law to me, so learn
You now through my presence (while I am ready
am to make the knowledge available to you.)

This is the first Adhjajah of the Bhrigu's
translated text of the Månavadharmaſaſtra.